

# THE CHRISTIAN CENTURY

Vol. XXIX

April 18, 1912

Number 16

## The Essential Plea of the Disciples

By Charles Clayton Morrison

## The High Calling

By Charles M. Sheldon

CHICAGO

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

## After Easter, What?

**I**N CONVERSATION WITH A FRIEND, Rufus Choate was once asked if he did not wish he could return to earth after a hundred years, or could continue to live for that length of time, to witness the changes that should be wrought in mechanical and industrial affairs. His reply was, "I expect to be here a hundred years from now, and five hundred years. Why not?"

The message of the Easter time belongs to all of the year. While the Day of Resurrection is observed by the Church with a special sense of satisfaction as the memorial of an event as profound in its meaning as any among the facts of the Christian confession, yet every Sunday is also a memorial of the rising of the Christ, and every day in the calendar may well be lighted by the hope which the Easter time suggests.

For Christ is alive. This is the secret of the unspent energy of Christianity. It is the dynamic by which the church achieves its progress. Other religions revere dead founders. The Chinese honor the memory of Confucius. The Buddhists recount the life story of Prince Siddhartha. The Muslims keep the day of Mohammed's death as a time of fasting. But Christianity, as it realizes its full possession in a living Christ, thinks only of the past with reverence and satisfaction, while it rejoices in a living Master whose promise all the centuries have verified, "Lo, I am with you always."

This is the essential difference between evangelical Christianity and the more negative forms of Unitarianism. The latter believes in the life-story of Jesus, as the most distinguished teacher of religion and morals the world has known, but one whose life passed away into history many centuries ago. As Mr. Robert Blatchford tauntingly said, "Christianity worships a dead man," and Matthew Arnold, with a religious emotion compound of stoicism and skepticism, laments the death of Jesus and thinks of the Syrian stars as looking down upon his unopened grave.

But the vital Christian faith knows none of these hesitations and denials. It comes with a shock of discovery and delighted surprise to realize the fact that Jesus is actually alive, implicit in the struggle of humanity today as truly as in the days of his flesh, and leading on in all gracious and vital ministries of progress. It was this fact which came over the spirit of Dr. Dale of Birmingham in the midst of his preparation of an Easter sermon. It was to him a new discovery. He arose from his desk in excitement and walked back and forth in his room exclaiming, "He is alive! He is not dead but actually alive, and working with us evermore!" And Phillips Brooks in his Boston pulpit once exclaimed, "He is alive! Do you believe it? If so, why should you ever be discouraged or in despair?"

These considerations and others were brought to mind by the recent reading of Dr. James M. Campbell's suggestive and helpful volume on "The Presence." Dr.

Campbell has written a number of volumes, among them "Paul the Mystic," "The Heart of the Gospel" and "The Indwelling Christ," but never more helpfully than in this book. His is a vital Christian faith, which is based not only upon the events of the life of our Lord and the facts of Christian history, but as well upon a living experience of the Christ. He believes in the living presence of God manifested in an ever-present Saviour and Companion. The divine presence, the practice of which is so much neglected in this age, is the secret at which the doctrine of angels in the Bible hints. It is the fundamental experience of which the doctrine of the Holy Spirit speaks. It is the realization of a living Friend in the daily work of the world.

Mr. Kipling once wrote a story about "The Man Who Was." There seem to be many people who believe in a God who was. The Bible is the record of his doings. But since that volume was closed they think it is only by a figure of speech that God is to be represented as active in his universe. Such a conception is utterly at variance with the facts of the Bible and of the Christian life. The God whom the patriarchs adored and whom Jesus called Father is as active in creation and redemption today as at any period in the past. He has always worked at these great enterprises, and his ministries of grace are not to be inclosed in any framework of nationality, time or method.

The Roman church has at heart failed to accept the doctrine of the ever-living Christ. Therefore it has believed in the necessity of an institution to which his program for the world was committed many centuries ago. The Pope is counted the head of this majestic organization, and to him rather than to the living Christ that great denomination looks for leadership. It was that fundamental distrust of a Christ who is alive forevermore that wrought in the heart of John Henry Newman a brooding doubt as to the efficacy of Protestantism, and sent him at last into the fellowship of the Roman church. On the other hand the Modernists in the Catholic church are increasingly sensitive to the fatal failure of that body to recognize the living Christ as its head. Their doctrine of the "Vital Immanence" is only an effort to supply a needed and omitted element in Roman Catholic theology.

"After Easter—What?" The answer must ever be the living Christ as the ever-present interpreter of God and leader of the Church. What the millenarian seeks to realize through a visible and spectacular second coming of the Lord is already in the possession of the church in the divine and eternal presence of the Saviour. Christianity needs not a second coming but the recognition of the Christ who is already here. Readers of Dr. Campbell's book will find an apologetic of great value in his fresh and vigorous statement of the doctrine of the divine presence in the church of God.

## Social Survey

BY ORVIS F. JORDAN.

### Prison Reform

The new interest in prison reform pervades a surprisingly large amount of our contemporaneous literature. The shocking barbarities that are still practiced, the fearfully unsanitary conditions under which the men live, the contract system under which the labor, the restriction of the use of the agencies of reform all brand our treatment of criminals as worthy of a medieval period but not fit for modern times. The penitentiary signifies that it is a place to bring men to repentance. Instead it brings men into complete and utter break with society. The prison chaplain is often a political henchman whose chief function is that of spy. When a prisoner objected the other day to listening to the weekly sermon on the ground he was an infidel, the guard told him that was part of his punishment. The prison library is usually an ill-selected lot of rubbish. The reading of the men is severely censored. We are continually finding some scandal with reference to the inhuman punishment of recalcitrant men of high spirit. It is charged that drugs are imported into the prisons by guards. Moral contamination spreads like the plague.

The ideal prison would set to work to build manhood. It would allow men to read all the books that would be found in any ordinary public library. It would give the men opportunity for amusement and relaxation. It would undertake to build men on the physical, mental, social and religious sides of life. The purpose would be to teach them again the lessons of trust and affection.

The prisoner is after all a man. Most of them do not belong to a criminal class any more than most of us. A gust of passion one day, an over-powering temptation of some sort and a man who was respected falls into the clutches of the law. One failure does not dehumanize him or make him merit the treatment that the typical "jail-bird" gets. Common humanity demands that we find and develop the good latent in every man who is locked up for evil-doing.

### The Use of the Primary

The old time caucus is giving way in this country to the primary conducted under the Australian ballot system. This primary is always opposed in every state by the professional politicians as it makes it far more difficult for them to control elections.

We have an example in the primary which has so recently been held in Illinois. Results that were astounding even to party leaders were gotten through this free expression of popular will. The tremendous victory of Champ Clark over his entirely worthy opponent, Woodrow Wilson, would never have been prophesied in advance. The lead of Roosevelt over Taft was claimed in advance, but this would always have been in doubt if it had not been for the actual test by a vote of the people. The defeat of all the Lorimer candidates but one would have been impossible under the old system of higgling and bargaining among the politicians.

This free primary coupled with the introduction of the short ballot will give the citizens the tools they need for the cleaning up of our political corruption. It would then depend upon the patriotism and interest of the masses to make our political institutions as clean as they are anywhere upon earth.

### The Minimum Wage

That the whole community suffers when any group of workers receive less than a living wage is becoming increasingly apparent to thinking people. Some years ago there was enacted in Australia a law fixing a minimum wage in that country. In America, it has remained for a Catholic priest, Father Ryan, to be the prophet of the movement here.

The British coal strike brought up the issue again. What would the Liberal ministry do? Would they seize the mines and operate them by the government? Would they compel arbitration and require the principals in the dispute to agree to the settlement arranged? They have chosen rather to create local boards for the fixing of the minimum wage. If either party does not wish to accept the finding of this local board, the work of the mine can be discontinued. The ministry evidently has faith that the decisions of these boards would be so manifestly just that both parties would accept the findings.

The Lawrence strike has brought forth the need of such legislation

in this country. Here was a body of working people who were receiving a wage that was the limit of economical living. When the reduction of working hours was made by state law, they were driven into revolt. There is now pending before the legislature of Massachusetts a bill that would set a minimum wage in that state and thus prevent grinding competition from working hardship upon weak and unprotected people.

The saleswomen in the stores of great cities are conspicuous examples of the need of the minimum wage. A survey undertaken by the Russell Sage Foundation reveals the startling fact that in Baltimore among the women and girls employed in 34 stores, over fifty were working at \$2.00 per week; 350 got \$2 to \$3 per week; 750 got \$3 to \$4 per week. Eighty-one per cent of all the women received less than six dollars a week. The same survey showed the minimum cost of living to be \$6.70. The moral of such a situation is certainly apparent to all. We cannot hope that such an evil can be reformed by one employer. It must come through state interference.

### The Industrial Workers of the World

Reports from different sections of this country indicate that a new organization of social unrest imported from Europe is making headway here. It is known as the Industrial Workers of the World. This organization pretends to sympathy with socialism, but is that extreme brand of socialism that is known in France as Syndicalism. The movement opposes labor unions on the ground that they organize skilled trades but neglect the tramp and the man of the gutter. The movement teaches men that the gutter snipe is worth as much to society as the eight dollar a day man and should get as much. The weapon of the movement is the general strike, though in some communities they have gone farther than this and have armed their adherents with knives and revolvers.

The movement in its birthplace in France has two philosophers who justify the point of view and these urge that there shall be no violence of any kind but more subtle forms of opposition. In the recent railway strike in France, the men were instructed to keep the trains running on schedule but to change the destination cards on the cars. In a few days, the freight of all France was mixed up and scattered in towns far distant from proper destination. The movement in this country held its first national convention in Chicago in 1905. It probably found its origin in the United States in the miners' struggle in Colorado seven years ago. The West is at this time under the terror of the movement. One mayor has ordered all public works to raise the wages to three dollars and that only American labor shall be employed, in order that the I. W. W. should not be able to live in that town.

In another town, two of their speakers were arrested for speaking on the streets, and they avenged themselves by importing several hundred followers who got themselves arrested to be kept at the town's expense. The movement grows where corporations have crushed the more conservative labor unions. We find it entrenched at Lawrence and it is making its appearance in the steel territory. Those who have been at pains to fight and discredit the more conservative labor movement may have a bitter harvest for their pains.

—More males than females, more single people than married, more infants than adults died during the year 1910, according to the death statistics gathered by the census bureau in its registration area, containing a little more than half the continental population of the United States. Infant mortality occasioned by a variety of children's ailments, as usual was most conspicuous in the figures. Of the 805,412 victims registered for 1910, 365,674 were single, 276,694 married, 149,846 widowed, 4,380 divorced, and 8,818 "of unknown or unstated conjugal condition." Among the single are included children below the age of marriage. The total number of males was 430,757, and that of females 365,655. Classified by color 753,308 were deaths of white persons, 49,499 negroes, 1,055 Chinese, 886 Indians and 664 Japanese. The maximum death rate was reached in March and the minimum in June. Tuberculosis in different forms claimed 86,309 persons, or 4,747 more than in 1909. This increase was said to be due to the increased area covered by the census bureau, since the death rate per 100,000 population for 1910 was slightly less than that of the previous year.

—Religion in common acceptance is the most tremendous human asset, and the multitude keep it safely away from contamination by touch with life.



## The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

### Immorality Not Excused by Literature

"An Englishman" writing to The London Daily Mail sums up in an unusually bald and unblushing fashion that sneaking heresy which saps manhood and womanhood out of a great many people who aspire to be counted in the literary guild. This writer with the rash courage of the scoffer says bluntly: "Life must be judged by one set of rules, literature by another." It is indeed significant that with all the curt boldness of this, the writer hides himself behind a very comprehensive and unidentifiable pseudonym. He thus tacitly admits, what he would doubtless be vehement to deny if directly challenged, that after all his sentiment is one to be ashamed of in the face of the every day common sense of the world—an opinion that no man wishes to certify with his own name as long as he cares at all for the esteem of unromantic neighbors.

Nevertheless, however shamefacedly held, this idea that literature is under a different law from the law of life cannot fail to work havoc in the morale of lives that entertain it, and it is especially damnable for anybody to teach such an idea to young persons in the process of education. The truth which ought to be impressed upon the student and held in thoughtful honesty by every serious-minded person from youth to old age is that life is one and single and that there are no departments in it—that it must all be given to honor and purity and fidelity, or none of it is worthy at all. A person who can write a book that accepts sin and dishonor without condemnation is necessarily a person willing to dwell in complacent peace with sin and dishonor in the world, if not in his own heart. Literature which looks upon immorality and crime with allowance—even that literature which pretends to study immorality and crime with scientific impartiality—is a literature that is in itself criminal and immoral. Not to smite sin is to compromise with sin, and art can never save such compromise from being shameful.

The foregoing from the *Continent* (Presbyterian) is interesting because of the determination to excuse immorality under the forms of art. What would be considered pornographic in ten cent editions is considered artistic when issued as literature under the cover of a famous name. In the bewildering flood of books that is rolling in upon us year after year, it is surprising how few there are that cater to the corrupt. But there is another class of writers who, while fearing to speak openly in favor of the degrading, carry on a crusade of contamination by indirection. Indifference to the established standards of morality may be as effective a method of promoting vice as direct opposition thereto. There are no limits to the genius of the evil-doer.

### President Taft and the Church of Rome

The President has seemed to show marked leanings toward the Roman Catholic church, sometimes in official ways which make him a subject of criticism. During the past few months when the "princes" of the church burst upon us with the pomp and pageantry of the middle ages, it was natural enough that official circles everywhere should note the meaning of all this. The power of Rome is too great to be ignored in our official life. America's only care for Rome is that she shall take her place with other peoples in a Protestant country and do her work as other churches do theirs. There must be no aping foreign potentates, or seeking the seats of the mighty. Every man should take the lowest seat first; if worthy, the higher places will contend for him. That is sound reason as well as well known Scripture. The indications are that the "princes" will aspire to the highest seats unless forced to vacate.

A dispatch announces the fact that the President through his aide-de-camp Major Archibald Butt, presented the pope a letter "thanking him for the creation of the three new American cardinals", and assuring his Holiness that "this action was acceptable to Americans irrespective of their faith, as Catholicism contributes to the welfare of the country". This was an official utterance, and is certainly a debatable one. On which the *Presbyterian Banner* remarks:

"It is such an act as this, together with many others, such as his suspending the order forbidding the wearing of ecclesiastical garb in government schools, that gives color to the charge that President Taft is currying favor with the Catholics. He had better quit it, for he is thus tying another stone about his political neck, and it is believed to be pretty heavily loaded already."

That popular, gossip writer for the daily press whose *nom de plume* is the Marquise de Fontenoy, enlightens the public as to the status of these cardinals whose recent creation is said to reflect so much honor upon America:

They are something besides ministers of the Gospel and ecclesiastics. Indeed, a cardinal is not necessarily a priest, but he is from a purely secular point of view a very great personage, who is regarded and treated everywhere abroad not as a dignitary of any church, but as a prince of the blood. . . . Under the circumstances it must be borne in mind that even though Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as cardinals foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under an obligation to concede the same honors that they receive abroad. Thus, were Cardinal Farley to visit an American man-of-war he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington the Cardinal will outrank not merely every Cabinet officer, the Speaker of the House and the Vice-President, but also the foreign ambassadors, coming immediately next to the Chief Magistrate himself. Incidentally, it may be mentioned that when a royal personage not of sovereign rank visits New York it is his duty to make the first call on Cardinal Farley.

Every American citizen who aspires to political office should now take a course of instruction in ecclesiastical etiquette!

### Easter and the Religious Journals

The world is growing into a greater appreciation of the Easter festival. Especially, are the season's lessons emphasized by the space devoted thereto by the religious journals of our land. Time forbids any but a brief mention of the three great journals among the religious weeklies of America, the *Congregationalist* and *Christian World*, the *Continent* (Presbyterian), and the *Churchman* (Episcopalian). Typographically and mechanically they approach perfection. No expense, seemingly, is spared to make them de luxe editions of newspapers. Their field is comprehensive; their news gathering facilities unrivalled; their spirit worthy of emulation; their discussions sane and scholarly. We have not set these papers down in the order of their merit, for of the three in Easter dress it would be difficult to say to which should be awarded the palm. They are a delight to the eye. It can be put down as beyond the reach of challenge that artistically and doctrinally the standing of any people can be determined by its journalism. These three are out of the militant stage of their history, and as might be expected are building the temples, encouraging benevolence, recording a worthy history, cultivating a desire for the beautiful in journalism and elsewhere, and doing, in fine, what all peoples are certain to do if they preserve their ideals and keep straight forward in the trend of the goal. A newspaper is the mirror as well as the moulder of the life of a people. These mirror the best in the life of their communicants which, unfortunately, all papers do not.

### Men Still Go To Church!

In the *Congregational Advance*, appeared a recent editorial on the above subject which is heartening to those who may have concluded that the men of America were passing by the churches on the other side. The editor tells us that "the Christian church is the most popular institution among men in all America. There are more men in the orthodox churches today than in all the lodges, fraternities, and secret orders put together; and more than four times as many men now in the churches as there were in the federal army which fought to a successful finish the great civil war."

From the census of the federal bureau the writer shows that of our 35,241,824 church members, 43.1 per cent are males; which means that over 15,000,000 men are enrolled as against something over 20,000,000 women. The total number of Protestant communicants exceeds 23,000,000; and the federal bureau shows that 39.3 per cent of these are males, which means over 9,000,000 men and lads. As a result of the editor's visit to some of the Chicago churches he found the following conditions:

Recently we dropped into three city churches at the hour of the young people's meetings. In the first, which chanced to be Presbyterian, the young men constituted 40 per cent of the 100 present. In the second, which was Methodist, the males were 55 per cent. And in the third, where a union rally was held, 60 per cent of those present were males. Judging from the reports of our friends who are members of various secret orders, the proportion of men who joined the church years ago, but attend it infrequently, is not larger than that of lapsed Masons, Odd Fellows, and Knights. And even in the labor unions, where grave financial interests are at stake, according to press reports, the most important measures are often, if not usually, decided by a majority of their members. The most important political primary ever held in Illinois cast only 337 votes out of a possible 25,000.

# THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

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ORVIS F. JORDAN, ELLIS B. BARNES.

**SUBSCRIPTIONS**—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

**EXPIRATIONS**—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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700-714 EAST FORTIETH ST., CHICAGO, ILL.

United Religious Press Building

## "In the Christian's Home in Glory"

The philosopher Epicurus offered for the consolation of his followers the following thoughts on death: "The correct knowledge of the fact that death is no concern of ours, makes the mortality of life pleasant to us, inasmuch as it sets forth no illimitable time, but relieves us from the longing for immortality. For there is nothing terrible in living to a man who rightly comprehends that there is nothing terrible in ceasing to live; so that he was a silly man who said that he feared death, not because it would grieve him when it was present, but because it did grieve him while it was future. For it is very absurd that that which does not distress a man when it is present, should afflict him when only expected. Therefore, the most formidable of all evils, death, is nothing to us, since when we exist, death is not present to us; and when death is present, then we have no existence. It is no concern then either of the living or of the dead; since to the one it has no existence, and the other class has no existence itself."

The logic of Epicurus is not convincing. Human hopes exist and demand a more sympathetic consideration than the materialist can give them. That a hearing can be obtained for wild and disordered theories of the future is no reason why we should dismiss disdainfully the longings of the human heart for permanent good. The Christian poet speaks a truer word than the philosopher when he says,

"I long for household voices gone,  
For vanished smiles I long,  
But God hath led my dear ones on,  
And he can do no wrong.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies."

The Christian hope embraces an understanding of the ways of God and reconciliation to his will. At the present many dark problems lessen our happiness. "We have but faith, we cannot know." We are not always able to see how our interests fit into the general scheme of things. We derive comfort from the belief that they are receiving due attention, but we crave further light. Of the city of God it is written, "There shall be no night there." The weight of ignorance will be removed. Superstition and prejudice will no longer hide God from us and separate us from his children.

The perfection of friendship will be one of the glories of the heavenly city. We now have some knowledge of friendship. Cicero could write: "To whom can life be worth living, as Ennius says, who does not repose in the mutual kind feeling of some friend? What can be more delightful than to have one to whom you can speak on all subjects just as to yourself? Where would be the great

enjoyment in prosperity if you had not one to rejoice in it equally with yourself? And adversity would indeed be difficult to endure without some one who would bear it even with greater regret than yourself. . . . Friendship comprises the greatest number of objects possible; wherever you turn yourself, it is at hand; shut out of no place, never out of season, never irksome; and therefore we do not use fire and water, as they say, on more occasions than we do friendship." If such be friendship on earth, shall we not think of it as constituting in a great measure the blessedness of heaven? It is not the city of golden streets that we seek: it is the society of those whom we love and trust.

If the essentials of the heavenly life are knowledge of God and joy in doing his will and delight in the friendship of the wise and the good, heaven has its beginning on earth. In whatever other respects our knowledge of the future is defective, we feel that we know what is most important, that its joys are like those we are now experiencing. If we have no experience of heaven here and now, we probably have neither the hope nor the desire for a place in a future city of God. The connection between the future and the present puts the hope of heaven among the assets of practical life. This hope, if it is really Christian, is an aid to efficiency in every department of service. It honors man above things and supports every endeavor of man to perfect himself. [Midweek Service, April 24. John 14: 1-6; Rev. 21: 1-4.] S. J.

## The Recall

Within the past few months a new issue of great significance has arisen in American politics. It is the doctrine of the recall. It insists upon the right of the people to summon back to private life any official who has manifested a disregard for the public welfare or an incapacity to perform the functions of his office.

To what extent the recall may yet be applied to public officials must be determined by the different communities where it is tried. And whether it shall be extended to judges or to judicial decisions is one of the still undecided questions. But that in principle the recall is sound and serviceable few can question, and that it is being applied both in the special form for which recent legislation has provided and in the good old fashioned manner of relegating undesirable officials to private life through refusal to re-elect them, has been significantly proved by recent events.

In the state of Illinois Lorimerism has been a prominent but most distasteful issue for the past three years. The presence in the highest elective body in the nation of a man whose name has been notoriously connected with political scandal and corruption since his entrance into politics many years ago has been an increasingly irritating fact. When once a man of Mr. Lorimer's type, insensible to public disapproval, gets a start in the field of politics it is very difficult to bring to bear upon him and his pliant tools the popular check which the franchise is supposed to supply to an intelligent and high-minded commonwealth.

For the people have not yet learned how to use politics with the same efficiency with which the spoilsman, the grafter and the tool of special interests contrives to operate. And so Mr. Lorimer has flourished, gradually building up a machine by which he hopes to be able to control the Republican party in this state. When he found it was possible to seize the United States Senatorship no question of responsibility to the party or of obedience to the primary elections stood for a moment in his way and that of his retainers. He was sent to the United States Senate as the result of a scheme as destitute of virtue as it was insulting to the intelligence and probity of the public.

Popular indignation compelled action on the part of the administrators of law, both local and national. The chief agent of Mr. Lorimer's theft of the senatorship was tried and all but convicted. He escaped upon technicalities which still left him forever under the ban of disapproval by men of character in Illinois. The Senate twice investigated Mr. Lorimer's election and twice the investigating committee has reported that it is unable to advise his exclusion from the body. Yet the facts on which a minority of the committee based their strong opinion that Mr. Lorimer had no right to his seat in the Senate are public property, and on them an overwhelming number of the people both of Illinois and the nation have decided beyond question that the presence of such a man in the Senate is an affront to the citizenship of the United States.

The second investigating committee went out of its way to endorse Mr. Edward Hines, whose complicity in the fraudulent election of Mr. Lorimer has never been successfully denied. This gratuitous whitewashing of a man who was not technically on trial makes curious reading in the finding of the committee. But neither that endorsement nor Mr. Hines' literary campaign of vindication,



in which he has flooded the state with pamphlets insisting upon his innocence, has served to change the public judgment in the matter nor relieve him from the odium attached to his conduct, either by the Union League Club which expelled him, or the citizenship of Chicago which has had opportunity to know all the facts.

Meanwhile the primary election held last week affords a still more significant comment upon the deliberate purpose of the public to take a hand whenever possible in the rectification of public wrongs. Senator Cullom has served the state of Illinois with honor and distinction for six consecutive senatorial terms. He had the confidence and affection of the people to an unusual extent. Yet for reasons which seem inexplicable he chose to vote for the retention of Mr. Lorimer in the Senate. That act was in direct defiance of the popular sentiment throughout the state. It was an act which the people of Illinois could no forget and seemed unwilling to forgive. There was not another cause of complaint against Mr. Cullom. His age would rather have increased than diminished popular interest in his retention of his seat in the Senate. Yet at the primaries last week he was overwhelmingly defeated, and is compelled to close his public career with the reflection that the people of a state like Illinois cannot be trifled with when the fortunes of a man of Lorimer's type are brought within striking distance of the ballot-box.

Still more notable is the almost total overthrow of the Lorimer machine. Only in the words where it was most strongly organized did it survive. The people had grown weary of senatorial timidity and hesitance. They had an opportunity for themselves, and they spoke with a determination and a finality which could be understood even by a man of Mr. Lorimer's impenetrable self. The candidates whom he supported were for the most part recalled to private life. The senator who good-naturedly voted for him has been summoned home. Will Mr. Lorimer himself recognize the will of the people, or will he continue to hold himself above all considerations save those which have governed his political career thus far? It remains to be seen to what extent popular recall can influence such a man.

## Interpretations

### To J. R. Perkins

My Dear Brother: I have long had in my mind to write you a heartening word because of the sore trials you are passing through. Although I have not the privilege of a personal acquaintance I do think I understand the distress of mind and heart that you must be suffering during these days of much publicity. I do not know the facts with regard to your local situation; but I have read enough from you and heard enough about you to lead me to believe in you, and hence I wish to send you a word of greeting and encouragement.

Your soul must be exceedingly heavy with sorrow. The clouds hang thick and low over you. You have been astonished that a division of your church has occurred; and you have been more than astonished at the behavior of some of your "friends." Many unpleasant things have occurred that you did not at all think possible a few months ago. You were pursuing a quiet pastorate, doing your work humbly and away from the gaze of the public. But now you have figured in the daily papers and in our own weeklies and you have awakened to find yourself a heretic. Much that you have done and said has been distorted. Even some near you, I presume, have entirely misrepresented you. Your heart is heavy indeed, I doubt not.

It is surprising how we strive with each other for the love of God!

It was the defenders of the faith that burned the heretics. And it was the heretics, some of them, that gave us the Bible and Christ again. God must surely love a true heretic; for the heretic risks so much. He takes up his cross. He may be mistaken, but he follows truth as he sees it.

I am not now endorsing your views, for I do not know what they are; but I believe in you, and I believe God loves you and has still

a great work for you to do.

It is represented that you have denied the authority of Christ and the binding obligation of his commandments. I do not at all understand that you have done this. You may deny what I think is Christ's command; but that is vastly different from denying Christ. As I have gleaned from the papers, Christ to you—your Christ, may I say—is the divine personality and compulsion of your soul. I do not wish to differentiate here between your Christ and the New Testament Christ; for I take it that the New Testament Christ as God gives you to understand Him is indeed Saviour, Lord, Redeemer. Many people who do not see as I do sacrifice for Christ more than do I. And while they do I will not accuse them of having denied the authority of Christ. The kind of authority through which Christ impels to the highest living is not to be set at naught.

During these days your soul must be passing through a crisis. I hope it may come out of it all strong and whole. Doubtless you are wondering if you should continue to preach. Certainly you will find many churches closed to you. It may be that the support of your family is already worrying you. Your situation is not a pleasant one. Many will quote 'the way of the transgressor is hard,' but I prefer to say that the way to a profound discernment of God's grace is hard. If you will hold yourself to the ministry you will be a much stronger, richer proclaimer of God's truth than you were before. He, the Christ, was made perfect through suffering. So were many of his best ministers. I hope our great brotherhood that is not unhelpfully striving to know the real essentials of Christ's gospel may have for many years to come the benefit of your mind, your heart, your suffering.

At present all may seem dark to you. No light or open door may be visible. Never doubt—yes, you must doubt and fear—but certainly light and the open door will appear. And in years to come you will read through the tears of it all the meaning of His providence.

Now just a word of practical suggestion. A church division is bad; no one feels this more than you, yourself. But in the heat of differences those in a local church cannot see clearly. Therefore I think the two sides to the controversy should call on a few wise brethren and hold a church council. These men would make due allowance for the strain that is upon the whole church in general and for the heat and misunderstanding in the local situation. Their findings would probably make it possible to have the minister leave with a united church. If such a council is at all possible in the Alamada situation I would advise it. How much wiser would this plan be, than the airing of the affair in the papers which cannot be sure of the conditions out of which the trouble grew.

Whatever course you may follow I believe you will be God's good man and that is what is worth while.

Hannibal.

Yours truly,

GEORGE A. CAMPBELL.

P. S.—You will not understand that in the above I am taking sides against your opponents. But as you are the one above all others that must suffer for the situation I write this word to you in the hope that it may in a small way, at least, hearten you, and strengthen you in your ministerial calling.

G. A. C.



GEORGE A. CAMPBELL.

### Virility of the Bible

BY W. H. P. FAUNCE.

Our Bible was not intended primarily to be intoned in cathedral service, or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth, and subdue it. It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rose-water. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in "good form," forget that their fathers never would have left the worship of Odin and Thor and the delights of piracy and bloodshed had it not been for the sledge-hammer blows dealt by the Bible to those sins which have specially beset our Anglo-Saxon blood. We would better expurgate some newspaper reports of proceedings in the court-room before we attempt to improve the scriptures.

# The Essential Plea of the Disciples of Christ

In the Light of their Origin and Aim

BY CHARLES CLAYTON MORRISON

In preparing his paper for the annual Congress of the Disciples convening this week in Kansas City, Mr. Morrison found that what seemed to him an adequate statement of his position could not be put into the limits of a forty minute address. He therefore has somewhat amplified his Congress paper on the above subject for publication in three installments in *The Christian Century*.

A generation ago there was a characteristic sermon in common use among all Disciple ministers. Unhappily it is not heard so frequently today, and therein is some significance. The sermon followed a classic model by Benjamin Franklin, but every preacher however closely he followed the model came to think of it as his own sermon. In it the preacher illustrated the plea of the Disciples by conceiving a great congress of representatives of all denominations called to consider a possible basis of Christian union. Three points of difference received more elaborate treatment than the rest, though many differences were discussed. These three were the creed, the name and the rite of initiation. Each denomination offered its creed as the creed of the united Church and it was rejected by all the rest. But all believed in Christ and his divine authority. This faith was the common denominator of the creeds. Each denomination offered its name to the united Church, and it was rejected by all the rest. But all accepted the name Christian or Disciples of Christ. Either of these was the common denominator of the names. As to the mode of initiation into the proposed united Church there were many who offered an optional procedure with any one of three forms—sprinkling, pouring or immersion—to be accepted. But the Baptist and other representatives contended that they could not in good conscience lend their sanction to any practice save immersion. In the discussion it became clear that immersion was universally acceptable and was already practiced by all more or less. Immersion therefore was found to be the common denominator of the initiating forms.

The significant thing in this illustration was that the preacher who drew the picture always left the Disciples on the outside of the congress and they were pledged to abide by the results of the congress. The implications of this conception of our position are deep-going and far-reaching. It reveals the absolutely catholic ground the Disciples were determined to occupy. It assumes that they had no sectarian interests to plead in such a congress, that they had no special interpretation of the Scripture which they wished to have made a test of fellowship in the united Church. It assumes that the living Church of Christ could solve its own problem of unity if once it could be aroused to undertake the task, and it assumes that the basis of unity underlies the denominational order as the oak lies under the moss that grows upon it.

## I. Thomas Campbell's Catholicity

This sermon was an attempt to interpret in specific terms the basic ideal of Thomas Campbell's Declaration and Address. The feeling of oneness with all the people of God was the root out of which the Disciples' reformation grew. It was not a sense of distinctiveness but a sense of catholicity that actuated Thomas Campbell in originating this reformation and writing that great charter, the Declaration and Address. He proposed no new doctrine, nor ritual nor polity. He dealt in no details. He had no dogma to exploit, no special interpretation of Scripture upon the acceptance of which by the Christian world the union of God's people must wait. There were in his soul no distinctive ideas for whose prevalence he was jealous. His fundamental attitude toward the controversies of Christendom was determined by the perception that the things peculiar which others believed and practiced did not count and the things peculiar which he believed and practiced did not count, as against the great structural, substantial, vital realities in which both he and they stood together. He held differences lightly as of little moment. He clung to the great agreements among Christians as of priceless value. These agreements, he saw, were the mighty timbers out of which the sheltering walls of the living united Church were built, and the disagreements were but as ornaments for the interior of the house, concerning which, as in all matters of taste, there ought to be no serious dispute.

The denominational order was a weakness and a reproach to the Church, said Mr. Campbell. In the opening pages of the Declaration and Address he sets forth in vivid detail the evils of division. He says:

"What awful and distressing effects have those sad divisions produced! What aversions, what reproaches, what backbitings, what evil surmisings, what angry contentions, what enmities, what excommunications, and even persecution!!! And, indeed, this must, in some measure, continue to be the case so long as those schisms exist; for, saith the apostle, where envying and strife is, there is confusion and every evil work. What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not as yet learned to serve at the altar. Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry, many of them in little better than a state of heathenism, the churches being either so weakened with divisions that they cannot send them ministers, or the people so divided among themselves that they will not receive them. Several, at the same time, who live at the door of a preached Gospel, dare not in conscience go to hear it, and, of course, enjoy little more advantage, in that respect, than if living in the midst of heathens. How seldom do many in those circumstances enjoy the dispensation of the Lord's Supper, that great ordinance of unity and love. How sadly, also, does this broken and confused state of things interfere with that spiritual intercourse among Christians, one with another, which is so essential to their edification and comfort, in the midst of a present evil world; so divided in sentiment, and, of course, living at such distances, that but few of the same opinion, or party, can conveniently and frequently assemble for religious purposes, or enjoy a due frequency of ministerial attentions. And even where things are in a better state with respect to settled churches, how is the tone of discipline relaxed under the influence of a party spirit; many being afraid to exercise it with due strictness, lest their people should leave them, and, under the cloak of some specious pretense, find refuge in the bosom of another party; while, lamentable to be told, so corrupted is the church with those accursed divisions, that there are but few so base as not to find admission into some professing party or other."

It is not necessary to go beyond these opening pages of the Declaration and Address to find how large a place the scandal and weakness of sectarian division occupied in the feelings of Thomas Campbell. He reiterates this sentiment throughout the entire Address, like the minor *motif* of a symphony. One need not have read the biography of the author in order to know that the shame of the Church's divisions had been revealed to him by way of painful personal experience as well as by objective perception. This is disclosed later, in his letter to the Synod of Pittsburgh, when he says:

"Say, brethren, what is my offense that I should be thrust out from the heritage of the Lord, or from serving him in that good work to which he has graciously called me? For what error or immorality ought I to be rejected except it be that I refuse to acknowledge as obligatory upon myself, or to impose upon others anything as of divine obligation for which I am not able to produce a 'Thus saith the Lord'?"

Thomas Campbell had himself suffered from the narrow and arbitrary terms of communion in the Seceder church which had limited his fellowship to those of his own sect. He saw this state of things among all Christians. One body refused to receive the members of another body. Each had set up terms of fellowship peculiar to itself which were designed to separate other Christians from it. The results were strife, jealousy, waste and weakness.

To correct this evil Mr. Campbell pleaded with Christ's people to restore the lost unity of the Church, and he bade them look in two directions to find this unity, first to the pages of the New Testament, and secondly, to the actual Church of Christ existing underneath the denominational order. Let us look with Mr. Campbell in both these directions.



## II. The New Testament Basis of Unity

The Church of the apostolic age was a united church and its principles of unity, Mr. Campbell reasoned, are clearly exhibited upon the pages of the New Testament. This united Church of the primitive time is a norm or model for the guidance of the Church in all time. The sectarian confusion in which the Church of today finds herself is due, he said, to a partial neglect of the revealed will of God in assuming to make the approbation of human opinions and inventions a term of communion or fellowship. The primitive Church gave the true form to the universal Church. It was divinely built by the great Architect himself. The plan upon which it was built may be easily discerned by anyone on the pages of the New Testament. The Scriptures are, Mr. Campbell repeatedly declared, "intentionally intelligible" so far as matters of faith and practice are concerned. They do not allow of a doubtful or double interpretation in any point that concerns the salvation of the soul or the unity of the Church. On this point he says:

"Should it be still further objected that all these sects and many more profess to believe the Bible, believe it to be the word of God, revealed and enjoined therein, and yet each will understand it his own way, and of course practice accordingly; nevertheless according to the plan proposed, you receive them all—we would ask, then, do all these profess and practice neither more nor less than what we read in the Bible, than what is expressly revealed and enjoined therein? If so, they all profess and practice the same thing, for the Bible exhibits but one and the self-same thing to all."

The duty of Christians, therefore, is to ignore creeds, historic systems and interpretations, to return to the original ground of unity and "take up matters where the apostles left them."

In his conception of the finished and perfect character of the Church as described in the New Testament, Mr. Campbell plainly follows the prevailing assumptions of his day. We could not expect him to do otherwise. His view imputed a legislative character to the New Testament. It assumed that the first interpreters of Jesus were his final interpreters, that the letter of the Scripture needed no further elucidation. He therefore urged that the Bible be taken without any interpretation whatever—"without note or comment." We cannot, of course, in this later day accept Thomas Campbell's assumptions with respect to the New Testament literature, but we can accept his interpretation of the New Testament Church. What he saw on the pages of the Scriptures was the true Church of Christ—affording an adequate basis of union outside of all parties but including all Christians, acceptable to all and free from all uncertainty.

## III. The Basis of Unity in the Living Church

The other direction in which Thomas Campbell pointed to find the form of the Church's unity was toward the great catholic agreements which run throughout Christendom underneath her differences and divisions. He believed that below the denominational order there exists now this undivided Church of Christ. When Mr. Campbell pointed to the New Testament Church as the model of the Church for all time and pleaded with his brethren to restore that Church in the modern world, he never for a moment imagined or implied that the New Testament Church of Christ had ceased to exist with the passing of the apostolic age. Not less patent that the presence of a united Church on the pages of the New Testament was the fact of a united Church in the midst of the sorry divisions of the denominational order. The church is divided—yes. But it is still the Church of Christ; it is still, to Mr. Campbell's mind, one body. The members of these separated groups despite their jealousies and envyings and backbitings, their janglings and jarrings, their mutual exclusiveness of membership and communion, are nevertheless members of the one holy catholic Church of Christ, the same Church which Mr. Campbell found described on the pages of the New Testament. The sad division into sects had not destroyed the Church of Christ—the very sadness of the division was due to the fact that it was the Church of Christ that was divided.

### Differences Are Negligible.

Again and again Mr. Campbell directed attention to the fact that the differences on account of which Christians were divided were negligible. They did not go down to the foundation, they existed only on the surface, in the sphere of opinion where differences should be tolerated, and affected not at all the sphere of faith where unity was essential. "What a pity," he exclaims, "that the Kingdom of God should be divided about such things!" It never occurred to him to question that those churches to whom the

great charter of his movement was addressed were anything less than churches of Christ. "It is to us," he says, "a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences, at most, are about the things in which the Kingdom of God does not consist, that is, about matters of private opinion or human invention." The essential plea he made was not that these churches should add anything to their faith or practice in order to become churches of Christ but that they should abandon their divisive tests of fellowship which had been superadded to the essential test of fellowship which the New Testament Church enforced and which they all still faithfully practiced.

### Denominational Order a Fungus Growth.

Mr. Campbell seemed to conceive of the denominational order as a sort of fungus growth upon the stalk of the true historic Church of Christ. This false growth did not, to his mind, invalidate the character of the churches as churches of Christ. They were not less than churches of Christ, they were churches of Christ *plus* something else. All their sectarian troubles were the product of this over-growth, this unnatural accretion, this departure from the simple scriptural procedure. He was able thus to affirm the paradox that the divided Church is essentially undivided. He was able to penetrate below her disputes and jealousies and divisions and to discern the unity of faith and life underneath. In the first of his series of thirteen propositions he says, "That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians." The Church of Christ as Thomas Campbell conceived it, was not eaten up by denominationalism. "By the Christian Church throughout the world," he says, "we mean the aggregate of such professors as we have described in propositions 1 and 8, even all that mutually acknowledge each other as Christians upon the manifest evidence of their faith, holiness and charity. It is such only we intend when we urge the necessity of Christian unity." The essential and explicit plea of Mr. Campbell was that the Church should realize and manifest the unity it actually possessed. The lines of the true Church of Christ were blurred, if not wholly hidden from the world's eye by the sharper outlines of the denominational order. "That they may be one" he prayed, with his Master, "that the world may believe!"

### Must Not Unchurch the Church.

That no other conception than this was entertained at this time by him is borne out with dramatic vividness in Dr. Richardson's account of Mr. Campbell's response when his son, Alexander, proposed a position on infant baptism which would necessitate the re-baptism of the entire Brush Run church. "I see no propriety," the father said, "in their unchurching or paganizing themselves, or in putting off Christ merely for the sake of making a new profession; thus going out of the Church merely for the sake of coming in again." To his mind the members of the sectarian order were members of the Church of Christ. It was not necessary for them to become members of the Church of Christ in order to establish Christian unity; it was only necessary for them to cease to be members of the sectarian order.

A quaint but very clever argument is worked out in the latter portion of the Declaration and Address where Mr. Campbell takes to task a church that justifies its exclusion of a heretic from its membership by the statement, "There are other churches that will receive him." Mr. Campbell says he would be "almost tempted to ask such a church if those other churches be churches of Christ, and if so, pray what does it call itself? Is it anything more or better than a church of Christ?" He then proceeds with emphasis to say that these other churches that may receive the excluded heretic cannot legitimately receive him if this church acts legitimately in excluding him. If it is right for other churches of Christ to receive him it is wrong for this church of Christ to exclude him.

## IV. Two Ways of Approach

Enough has now been said to make evident the conception of Thomas Campbell that the basis of union for Christendom was to be determined by taking into account both the New Testament Church of primitive times and the living Church of modern times. The New Testament will aid in determining the outlines and boundaries of the primitive Church but the living Church will check and cor-

rect a capricious or sectarian interpretation of the New Testament Church. In Thomas Campbell's mind these two normative magnitudes—the New Testament Church and the living Church—dwelt together. In the early period of the movement he could not tolerate an interpretation of the Scripture which involved the "paganizing" of the Church. There must be something wrong with our understanding of the Scripture, he as much as said to his son, if we read it so as to unchurch the members of Christ's Church or to rule out from our fellowship any whom God receives. He believed that the true living Church of Christ that exists below the level of the denominational order is identical, absolutely, with the New Testament Church of Christ. There was no logical basis for this conviction. Its basis was in his faith. But he determined to act upon this faith. He did not first dogmatically fix the form of the New Testament Church and call men into it. He called upon the members of the living Church of Christ to abandon their denominational order and stand with him henceforth upon the broad ground of the living Church alone. He assumed that if they abandoned their denominational order they would then *ipso facto* be standing upon the New Testament basis of unity. They were already members of the Church of Christ. They were his brethren in the fellowship of God. He did not offer them a cut and dried plan of the New Testament Church which all must accept before they could be one. He declared that they were already one and he bade them come out from their divisions and show their unity to the world.

#### Two Complementary Methods.

We have, then, in the Declaration and Address two methods of determining the outlines of the true Church of Christ within which unity may be realized. These methods are logically complementary. The appeal to the New Testament is *apriori*, abstract, theoretical. The appeal to the living Church is empirical, vital, practical. The former asks: What are the outlines of the Church of Christ as the New Testament describes it? The latter asks: What are the outlines of the Church of Christ as a matter of fact? The former asks: What was the Church of Christ in the primitive time? The latter asks: What is the Church of Christ today? The former appeals to an ideal standard. The latter appeals directly to actual reality. The appeal to the New Testament Church provides a norm; the appeal to the living Church checks a mere individualistic interpretation of the norm.

These two approaches to unity, one through the New Testament Church, the other through the living Church, are not contradictory, but mutually interpretative. The New Testament Church is not one thing and the living Church another—they are identical. The historic appeal of the Disciples to "the Book" is a true appeal. The church in the Book is the true Church of Christ. The living Church in no sense supersedes the Church in the Book. It cannot supersede it; it is it. The living Church helps us to clear up and to correct our conceptions of the New Testament Church by compelling us continually to re-examine the scriptural warrant for our conceptions. In following either way of approach alone there are dangers. In the appeal to the living Church alone there is danger of intellectual and moral deterioration such as the Roman church exhibited in Luther's day. In an abstract appeal to the Scriptures there is the peril of dogmatism, of literalism, of sectarianism and isolation from actual human life.

### V. Disregard of the Living Church

Of these two principles which were woven into the fabric of the Declaration and Address, the appeal to the Scriptures has, throughout our history, absorbed the mind of the Disciples to the practical exclusion of the appeal to the living Church. The Disciple mind forgot the living Church. It became engrossed in the academic, *apriori* method of finding out what the primitive Church was, and failed to reckon with the living Church of today. The Disciple mind has dwelt apart—albeit with its Bible—but nevertheless apart. As a consequence erroneous conceptions of the New Testament Church established themselves in our thought. Overmuch emphasis was laid upon external matters of organization and procedure. Passionate disputes arose over abstract subjects having little significance for actual human life. The unbiblical habit of thinking of the New Testament Church as an "ancient order of things" fixed itself upon us, and there developed within us supersensitive feelings for secondary matters of detail which too often occupied the place in our souls that rightly belonged to the weightier matters of justice and faith.

#### Division Among Disciples.

The fruitage of this one-sided method of seeking unity is apparent in our own body today.

We are compelled to confess that the Disciples have not been able

in their own communion to illustrate the unity which they aver Christ is to read the New Testament with a bare mind. Whereas will everywhere follow the adoption of their principles. We can no longer huddle out of sight the scandal of a schism in our own communion. There now exists a body of perhaps 150,000 Disciples who have no fellowship with the main body because it tolerates the use of instrumental music and missionary societies, of which devices the Book does not speak. In a time when divided denominational families—Baptists, Presbyterians, Methodists and others—are drawing toward reunion, this split in the Disciples' family grows daily more pronounced and impassable. It is evident to the world that our way of using the Bible has not brought to the Disciples a pre-eminent position in the actual practice of Christian unity.

But more serious than our failure to exhibit to Christendom an attractive illustration in our own communion of the efficacy and beauty of our principles is the discovery that through this abstract method of studying the Bible there has been developed a harsh legalistic interpretation which has crushed out from many minds the very temper of unity, the feeling of oneness with God's people. A dogmatic temper has made its home with us. Under cover of this legalistic system a view has been nourished which implies that our churches and churches like ours are churches of Christ and that other churches are not churches of Christ.

#### Equivocal Attitude Toward Other Christians.

Our attitude toward other churches is in striking contrast to the spirit of the Declaration and Address. We call them the "sects." The Declaration called them churches of Christ. There is nothing more anomalous in Christian history than that after a century of pleading for Christian unity we should arise to ask whether these to whom our plea is addressed are really Christians and their churches churches of Christ!

In the modern atmosphere of fraternity and fellowship, when all Christ's people are drawing nearer together, there are actually among the Disciples of Christ many who have so schooled their hearts in assent to the straw theology of legalism that they can assert without flinching that one who has not been baptized by immersion cannot enter the Kingdom of God. An analogy much more common in our ministry than many who attend this Congress are aware, classifies so-called sectarian churches with lodges and other social orders as well-meaning and useful institutions, but not churches of Christ. Those who hold this view follow their logic to its inexorable and cruel conclusion. But the main body of the Disciples cannot tolerate this harsh view. They believe that our neighboring evangelical churches are churches of Christ and their members Christians. But a certain conception of the New Testament Church and the New Testament way of salvation inhibits our saying so in frank and unqualified speech. We have therefore fallen into the habit of evading consistent thought on the subject by the use of a euphemistic nomenclature by which we refer to Presbyterians, Congregationalists and Methodists in non-committal terms as "believers," "our religious neighbors," "members of the denominations," or "the pious unimmersed." If we speak of them as "Christians" it is usually in some context where no critical attention will be called to it, or else we add "in a sense," or "as it were," or qualify the title by calling attention to their "imperfect obedience."

#### How Explain Spirit of Disunity?

Why this strange inhibition on our hearts? Why this vagueness, this awkwardness of speech, this most ungracious patronage of God's saints and children? How can we account for the existence of a sentiment such as this in a body of Christians committed fundamentally and historically to the reunion of Christ's divided people?

What, too, is the explanation of the apparent failure of our appeal to the Scriptures to produce in us, the Disciples, a typical people illustrative of the unity for which we plead and for which Christ prayed?

The explanation lies here: the Disciples have allowed their principle of appeal to the Scriptures practically to swallow up its twin principle, the appeal to the living Church. We have shut ourselves apart with our Bible to find the outlines of the primitive Church and have failed to check up our interpretation by contact with the living Church of today. The fault was not in the Scriptures—God forbid! The fault was that we put ourselves in a position apart from the living Church where it was possible to see things in the Scriptures that are not in the Scriptures at all. We searched the New Testament for the Church of Christ and allowed ourselves to forget that this Church of Christ described in the New Testament is a living Church now, that all its members are members one of another. The besetting danger of an abstract and *apriori* use of the



Bible as a basis of unity has befallen us. We assumed that all that is necessary in tracing the outlines of the primitive Church of the true conception of the New Testament Church can be obtained only by him who keeps heart and mind in closest fellowship with the living Church. As a result of our fallacious procedure the head side of our plea, the dogmatic side, the side of legal correctness and conformity and clannishness, has been cultivated at the expense of the heart side, the human side, the side of fraternity and fellowship and practice. Left thus with the single principle of appeal to the Scriptures, it is hardly to be wondered at that the world has taken our plea for unity with suspicion, regarding us as just one more sect propagating our peculiar conception of the Scriptures and, like all sects, hoping to gain as many proselytes as we can. And, more lamentable still, it is hardly to be wondered at that we ourselves have almost ceased to take our plea for unity seriously, settling down with complacency to a respectable position in the family of the denominations.

What has just been said about the Disciples' view of the New Testament Church is not to be taken as directed toward their view as a whole but toward a single feature only, a feature which the remainder of this paper will treat of. The main outlines and features of the New Testament Church are, I believe, accurately reflected in the Disciples' characteristic thinking.

Is it possible now to determine historically when and how this principle of appeal to the living Church was crowded out of the Disciples' mind? When and how the catholic sense of unity with all Christ's people was displaced by the more vivid sense of unity with a particular class of Christians who conformed to a particular understanding of what the New Testament requires?

It can be determined with historical precision.  
(To be Continued.)

## Editorial Table Talk

### The Muscatine Labor Troubles

The Social Service Commission of the Federal Council, having on it Rev. Charles Stelzle, one of the Men and Religion experts, Dr. John M. Glenn of the Sage Foundation, Rev. Dr. William I. Haven of the American Bible Society, Ernest H. Abbott of the "Outlook" and other like men, will issue at once a report upon the Muscatine industrial difficulties, which have now lasted for nearly a whole year. Muscatine is an Iowa city of 20,000, given over in great part to the manufacture of pearl buttons. The recommendations of the Commission relate to all growing cities in growing industrial states as well as to Muscatine and Iowa.

The Commission scores the Muscatine ministers for inaction in that they have not led in forming a social centre for young people and an educational forum, and that they did not stop piece work by women's societies of their churches, thereby making themselves parties of one element, and losing the position of arbitrators. It scores the button employees, for telling false tales about their treatment, the Union for narrowness toward non-Union workers, and individuals for rioting. It asks the people of Muscatine why they have not provided social and educational centers, even if the ministers failed to do so, and points them to the success of such centres in other cities. And finally, it asks the State of Iowa why it has no industrial commission that shall settle counts of buttons, one of the points in dispute in Muscatine, responsibility for poisoning in industrial occupations like the handling of shells from which buttons are made, and especially what sort of men it is whom the state imports to act as special police and deputy sheriffs.

Muscatine difficulties remain unsettled. Churches have lost members, merchants have lost business, and people and manufacturers are moving away, so the Commission reports. The Commission regards all as wholly unnecessary, and calls upon all parties to end it.

### The Demand for Spiritual Leadership

The Disciples are suffering today from the lack of conspicuous leadership. Leaders are essential in the life of a people. A great voice is inspiration and victory in itself. The British religious press is commenting widely upon the deliverance of a Wesleyan minister who found it in his heart to say that "not a new theology, not new organization, not new methods, not even tackling of social problems, is the immediate need of the Church; the supreme need of the Church is a great spiritual leadership." Among the comments none is more to the point than that of the *Methodist Recorder*

which, endorsing the statement fully, proceeds to say:

It is rather difficult to say what is meant by spiritual leadership. It is one of those phrases that cover a great deal, and that allow each mind to import much of its own feeling and thought into the content. It has power because it is vague and roomy. But there is something in it, and we are at one with all that was meant. To put it with a trifle of an indefinite change—what is needed is a great spiritual personality, one who has been commissioned and endowed, not out of time or by man. All around in all the churches there is abiding and awaiting a great mass of possibilities and wide-felt longings for some better thing. But they are lacking a center, a focus, and some gathering agency. It is so in our own church, it is so in all the churches we know. If there were but to arise one who could command these developments, these scattered and delicate inspirations, kindling here and there, we are convinced we should see great things.

But in the meantime we are not able to see the signs of such a leader. The churches cannot command the advent of a prophet, when one is needed; there is a visitation from on High necessary, before the man can step forth and all shall hear and tremble and obey. It may be that we do harm by looking here and there, and yearning for someone to lead; that we are weakening the church by gazing at the wide field of its operations and its necessities. Is it not possible that we should agree to do without leaders, and, each man in his own place and work, do the duty he knows, and do it with a solemn sense of the will and the presence of God? Whatever dearth there may be of leaders, there is no dearth of duties, and we may be looking to the clouds for an abundance of rain, and forgetting the duties of the plow. We know not what shall be on the morrow; but on the morrow of a duty well done there is always a better world. In such a strife, it is a species of cowardice to wait for a leader.

### Methodists and a King

Americans in Italy for any length of time come to know the king, Victor Emmanuel III. Naturally the papers speak of him, and the people talk about him, his words and his doings. The impression is soon gained that he is a sovereign of unusual character and ability. The recent attempt on his life greatly shocked not only Italians, but Americans dwelling in Italy, especially the American Methodists, for whom the king entertains the highest regard and for whose work he has repeatedly shown his sympathy. Immediately following the attempted assassination, Rev. Dr. B. M. Tipple, of Rome, despatched the following telegram to the royal palace, "The American Methodist Episcopal Church of Rome sends to Your Majesty the expression of its devout thanksgiving to God that the life of Your Majesty has been preserved and voices the earnest prayer that Your Majesty may long be spared to the joy of your family, to the prosperity of Italy, and to the enlightenment and progress of the whole world." In reply the following message came: "His Majesty, the king, has received with pleasure your expressions of good will and thanks you most sincerely." The Methodists of Italy say, "Long life to Victor Emmanuel III!"

### Mr. Sunday and the Ministers

Dr. Washington Gladden of Columbus, O., refuses to cooperate with the "Billy" Sunday campaign soon to be held in that city. Indeed, Dr. Gladden is actively opposed to the meetings. He has had put into pamphlet form the article by Dr. Hugh T. Morrison, which gave an analysis of the results of Mr. Sunday's meeting in Springfield, Ill., two years after the campaign there. The pamphlet is being distributed among church people of Columbus. This article appeared some months ago in *The Christian Century*. Dr. R. A. Beard of Fargo, N. D., is another Congregational minister who refuses to give his support to the Sunday revivals. Dr. Morrison's estimate of the influences of the Sunday methods of campaigning have been widely circulated by the religious press, all agreeing that it was a painstaking, impartial and very thorough piece of work. While "Billy" Sunday is on the platform only one estimate of his work seems humanly possible; the true estimate must come after his departure. If a revival cannot survive the stress of two years conflict with the world, the flesh, and the devil, there is a vital weakness in it somewhere.

Doctor Emmons, the able New England divine, met a Pantheistical physician at the house of a sick parishoner. It was no place for a dispute, but the abrupt question of the Pantheist was:

"Mr. Emmons, how old are you?"

"Sixty, sir; and how old are you?"

"As old as creation," was the triumphant response.

"Then you are the same age as Adam and Eve?"

"Certainly; I was in the garden when they were there."

"I have always heard," rejoined the doctor, "that there was a third party in the garden with them, but I never knew before that it was you."

# THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS"



Readers of *The Christian Century* will surely enjoy this new serial story by Dr. Sheldon, which will be continued from week to week during the coming months. In his foreword the well known author of "In His Steps" says: "The main purpose of the story is to illustrate the value of the average American family training and the final victory of the spiritual ideals over material or physical attractions. The final outcome of the struggle which Helen Douglas makes between her natural inclination to follow a life of ease and luxury, and the real training which she has received at home, is the picture of what is going on in the best American homes today. It has been my hope that the story would help many young people to realize the great difference between the finest type of manhood and womanhood, and that which in some cases has grown up on American soil, where the standards have been low and the ideals have been obscured by fashion, by false home training, and by superficial ideas of happiness." A real story about real young people of today, not yesterday. The boys and young men will like Walter, for he goes East to a most up-to-date college of football and crew races, and the girls will fancy Helen, for she has a love affair with a nice young man before we get through with her.

## CHAPTER I.

Paul Douglas and his wife, Esther, were holding a serious council together over their older boy, Walter.

"I can't help feeling a little disappointment over the way things are going. I did so want the boy to come into the office with me."

"I know," said Esther, with a grave smile, "but he seems to have his mind made up. I don't think we ought to thwart him if he is made to do that for his lifework."

"No," said Paul, looking at Esther with great thoughtfulness, "I have always believed that a boy should have freedom to choose his lifework. But what puzzles me is where did Walter get his leaning toward electrical engineering? None of my ancestors, so far as I know, ever had the slightest tendency that way, and the Darceys for generations have been business men."

"I was in the boy's room the other day," continued Paul, meditatively, "and he had the floor and his bed and the chairs covered with models of electrical machines. I was afraid to sit down or lean up against anything for fear it would go off and give me a shock or something. While I was asking questions, what did the boy do but start a contrivance that hung from the ceiling and it reached down a metallic arm that grabbed my hat off and began to comb my hair. I yelled, naturally, or unnaturally, and tried to get loose. But another contrivance shot out from the wall somewhere and clutched me by the leg and began to make frantic gestures at my shoes like a wild boot-blackening emporium. I decided to stand still rather than run the risk of getting hit somewhere else. Meanwhile Walter was laughing so hard he couldn't answer my emphatic request to know what the thing was going to do. He finally explained that it was a new device he was experimenting with to give the patient head treatment for nervous prostration, and black his shoes while he waited. I made him turn off the power and then I cautiously backed out of the room and gave him my testimonial on the efficacy of his invention adapted to give anyone nervous prostration and general paralysis who never had them."

Esther laughed, the same good, generous, contagious laugh she had always known, and Paul had always loved to hear.

"Walter is a genius. I always said he would make his mark."

"I was afraid he would make several on me before I could get away," said Paul, smiling. "Well, of course, we have really decided to let the boy go to Burrton. If he is going to have a thorough course in electricity, I want him to have the best there is."

"I shall miss him dreadfully. O dear, my darling!" Esther suddenly yielded to a good cry that somewhat upset Paul. Only once in a while in their married life had Esther given way to such a display of feeling. But before Paul went down to the office that morning she had dried her tears and with a hopeful smile prepared to make out a list of Walter's school necessities for the eight months he would be away from home.

Walter was twenty years old, tall and slim, with his father's features and his mother's voice, and a very strong liking for all scientific and mechanical work. He had within the year graduated from the Milton high school with honors in the physics department, and had at once set his ambition on going to Burrton Electrical and Engineering School, the best school of its kind in the East. His father had made him a tempting offer to come into the News office, but the boy had frankly told his father that if there was anything in the world he disliked, it was a newspaper. So Paul, with a sigh of disappointment, had yielded to the inevitable and agreed to the Burrton plan, simply stipulating that Walter, who was disposed to be luxurious in his tastes, should make up his mind to a school course stripped of unnecessary expenses and devoted to the main thing.

"I am willing, of course, to help you with your education," he said, in a very plain, frank talk with Walter when the decision was finally made. "But I expect you to do something for yourself. The Burrton catalogue mentions stewardships which students are allowed to choose in part payment of tuition. Isn't that so?"

Walter looked annoyed and answered his father sullenly.

"Yes, but the stewards at Burrton have to wash dishes and mess around the club-houses doing odd jobs for the other fellows. It cuts them out of pretty much all the best social life of the school."

Paul looked at his oldest boy indignantly. If there was anything he ever feared, it was that his children would grow up to despise manual labor and shrink from it.

"Do you mean to say you are not willing to do your honest part at honest work to

get through school? Or do you mean to say, Walter, that the social part of the school is so important that you are going to make it count in your program for an education?"

"No," Walter looked anxious and his tone was changed. "I—well—I naturally don't want to be rated in a class below the rest—"

"Do you mean that the stewards at Burrton are looked down on for doing physical work? I understood you to say that Jack Alwin said every fellow at Burrton stood on his merits, and that real scholarship really counted. If I thought there was a spirit of toadyism or aristocracy at Burrton, I wouldn't let you go there."

"They are measured by scholarship," said Walter, in alarm now, lest his father would decide to withdraw his consent to the Burrton plan. "But, of course, if I go in with the stewards, I can't expect to go out much, or—but I'm willing to apply for a place, father, I want to go. Don't change the plan, will you?"

"I want you to go, Walter. But I don't want you ever to think that the work of your hand is any less honorable than the work of your head. What little you do won't hurt you at all. And it makes no difference what others think. If you go to Burrton, you go to get an education. And perhaps one of the best parts of it will be in the training you receive outside of the classroom."

So Walter's ambition, so far as his school was concerned, was finally met, though secretly he chafed at the conditions imposed by his father, and when the day came for him to say good-bye and start on his journey of fifteen hundred miles, he was not as happy as he should have been, anticipating his position in the school and feeling restless over the task it imposed. At the same time he was so eager to get on with his engineering that he would endure many hard and disagreeable experiences. Paul and Esther took leave of him at the station with a feeling, which they kept from being too sad on the boy's account, that he was going to face a new world and meet some overturning events in the course of the school year.

Helen Douglas, their second child, was eighteen, just entering Hope College, and beginning to face some questions that gave Paul and Esther much thought. She was a girl blessed with her mother's vigorous health, so overflowing with vitality that her mother said to her one day, "Helen, if you feel so strong and outbreking, I don't know but I will let Jane go and put you in the kitchen."

"That's all right, mother," replied Helen, calmly. "You know, I am going to be a professor of domestic science and I would just as soon practice on you and father and the boys as anybody. But I feel so well all the time I believe I would like to join a circus."

"Helen Douglas!" Esther said, shocked at her daughter's remark. And then she thanked God for the girl's abounding life. "There are so many sickly girls and women, Helen, you cannot be thankful enough for one of the most beautiful of all things, health."



"I am thankful, mother. You know I never even had a headache. Isn't it fine to be so well that you don't know what to do?"

Mrs. Douglas, however, had some serious thoughts of Helen, and at times she was anticipating possible sorrow for this creature with the strength and grace of some forest animal. Helen was careless and thoughtless in many ways, selfish and arbitrary in the home circle, although in many cases she was quickly penitent and ready to acknowledge her faults. She was inclined to be very critical and openly judged everyone, from the minister to her own father and mother. She was constantly calling Louis to account for his failings, and one of Mrs. Douglas' daily crosses was due to the habit Helen had of provoking Louis, partly in a spirit of banter, partly because Louis offended the girl's nice feelings about certain customs and courtesies in polite society. There were great possibilities in Helen for a rich and rare womanhood, but many a hard fight ahead for her in the overcoming and many humiliations perhaps for her sensitive soul before she reached the place of victory.

Louis was fifteen, just entered high school, a little backward with his studies on account of trouble with his eyes and a nervous attack which left him somewhat irritable and timid. He was an average boy, a great lover of his mother, and a hero-worshiper toward his father. He was a handsome-looking boy who bade fair to develop into a business career of some sort, but with doubtful habits which would be settled one way or another as his nervous physical condition improved or grew worse. Paul watched him closely and counseled much with Esther over Louis, realizing more as the boy grew that his case was one which called for much wisdom and care.

Two months after Walter's departure, his father received a letter from him which he read aloud to Esther in the family circle. It was Paul's custom to take the whole family into his confidence in all matters that belonged to all, and the habit was one that strengthened the ties of comradeship among them.

"Dear father and mother and all," Walter wrote, using a phrase common to the Douglas children whenever they had been away from home. "I'm having the time of my life at Burrton and thought you might like to hear about it.

"There are about five hundred in the school and some pretty fine fellows. They come from fifteen different states and of course I haven't met many of them yet and don't expect to for some time.

"I can't say that I like the steward business. I have to wait on the swells at one of the fraternity houses, and I don't like it. Father, I wish you would let me do something else for my expenses. I can't complain of any treatment of the fellows. They are all civil enough, but I can't help feeling the difference between us. You see some of the fellows come from swell families in New York and Pittsburgh and Philadelphia. Six of the tables waited on have suites at the clubhouse that beat anything I ever saw. Their furniture is hand-carved and one of the fellows has paintings in his room that cost ten thousand dollars. Half the upper classmen keep automobiles and dog kennels and spend a lot of money on wine suppers and spreads. You can see for yourself that I'm not in the same class with these fellows, but it must be fine to have money and not have to scheme how to get on.

"As for the work, I enjoy the plant all right. There isn't anything like this equipment anywhere else. Lots of the fellows are here to fit themselves for work on the

Isthmus. A good many of them are going to fail out on the finals. For all it's a rich man's son's school, it's only fair to say the standard is kept up and I am told that over fifty failed to get through last half. I have been fortunate enough to get a position under the assistant foreman in the coil shop and he has been kind enough to say that if I keep on as I have begun I may have a place in the new experiment division just planned under Wallace, the government expert recently sent here. If I can get this position it will carry a scholarship and in that case I suppose you will not object to my dropping the stewardship. It takes an awful lot of time and I don't like it a little bit.

"There is fine boating here on the Wild River and we have a great crew this season. We row against Brainerd Technology School three months from now. Nothing else is talked about just now. There isn't much doubt about our winning. Everyone knows that Carlisle, our stroke, is the strongest man that ever sat in a Burrton boat and we have never had such a crew for team work since the big race in 1891. There is lots of betting on the game, and the odds are four to one on Burrton.

"Now father, you won't object, will you, to my dropping the steward work if I get the Wallace appointment? I have almost no time for anything now but digging. I don't care to be known just as a 'dig,' but that is all I am so far. The scholarship will pay me twice as much as the work I'm doing now and give me leisure for something besides digging. I haven't had time to be homesick but I would give a lot to see you all.

"With much love from the constant 'digger.'

"Walter Douglas."

Paul's reply to this was brief and characteristic of his insight where Walter was concerned. After assuring him that he had no objections to his leaving the stewardship in case the scholarship was open to him, he wrote:

"I notice you speak several times with more or less disparagement of the fact that you are getting to be a 'dig.'

"I understand by this word is meant that the student is actually applying himself with unusual enthusiasm or persistence in his studies. I also understand that it is in some schools a term of reproach and that a 'dig' is regarded as a slow fellow who has made the mistake of supposing a college is a place where scholarships may be acquired.

"Now, I don't want you to miss the social side of college life and all the jolly things that rightly belong to it. But if it comes to a choice between being a 'dig' and being a 'jolly fellow' in college, you need never hesitate concerning which one of these two we want you to be. The main object of a college course is an all-around manhood and a fitting of yourself for the best possible service in the world. The world does not need jolly good fellows so much as it needs persons who know how to do things, and do them right, and do them when they are most needed. Wine suppers don't add anything to the happiness or well-being of the world. And I hope you will live to see the time if I don't, when the American college will cease to be a soft retreat for rich men's sons and be a real training school for service. Service is the great word, my boy. No man is truly educated who does not have that word at the center of both his heart and his head.

"I enclose a check for a hundred dollars and leave it to your judgment as to its use. I want you to have all that rightfully goes with the college course, and I hope you can get the scholarship if that will mean for you

more leisure for all-around development. But I don't think the work you have done so far has hurt you any.

"All send love; your father,

"Paul Douglas."

Esther felt relieved to know Paul had sent Walter some money. She had feared the boy was working too hard.

"Not a bit," said Paul, stoutly. "The boys that work their way through are not hurt by it. Walter is perfectly well and strong. He is able to stand it."

"His tastes are very refined," murmured Esther. "I can understand how he feels about waiting on the table."

"Waiting on the table is a great business," said Paul. "What would happen to the old world if everybody now waiting on tables should refuse to do it any more? It would disarrange our civilization more than a universal war. There is nothing finer or more needed than waiting on tables."

But there was one phrase in Walter's letter that Paul dwelt over after he had gone back to the office. Walter had written of the luxury in the rooms of the rich fellows, evidently with some spirit of envy, and closed his brief comment by saying:

"You can see for yourself I am not in the same class with these fellows, but it must be fine to have money and not have to scheme how to get on."

Paul had a perfect horror of money-loving, of soft and toadying habits, of the worship of style and society, and nonsense of high life generally. Nothing cut him deeper at heart than the feeling, as Walter grew up, that the boy had a streak in his character somewhere of the very thing that his father detested. It was this knowledge of a weakness in Walter that led to Paul's great desire to give the boy another standard, to impress on him the nobility of labor and the disgrace of getting something for nothing. The one thing so far that was saving Walter from becoming a victim to his luxurious tastes was his real love of scientific knowledge and his desire to make of himself a first-class engineer. Paul counted on this factor to keep Walter steady to the main thing, but he realized as he read the boy's letter that there were influences in the Burrton school powerfully pulling him in other directions, away from the simple and plain habits he had always known at home.

Walter's next letter acknowledged with much evident gratitude the receiving of the money his father had sent and spoke again of the scholarship opening. That matter, however, would not be settled until a trying out of several applicants for the honor.

Two months later Paul received a short letter from Walter, written evidently in some bitterness, saying the scholarship had been finally given to an upper class man, "one with a pull," Walter declared, adding, "I shall have to keep at the steward business, I suppose. I can't make much more than my board at it, father, and the mid-term tuition is due in two weeks. I haven't money enough to settle. My laboratory fees have been doubled since Wallace came in with his expert division work and expenses generally are heavy."

Paul replied by sending Walter another check and writing as encouragingly to him as possible. Walter answered briefly and seemed to be feeling somewhat more reconciled to the disappointment connected with the scholarship matter.

Two weeks later Paul had a letter from the publisher of one of his books, asking him to come East on business relating to the book. He decided hastily to go on and found he could visit Burrton school on the way. He wrote Walter of his intention, giving him the date of the day he should prob-

(Continued on page 22.)

# IN HIS SHIRT SLEEVES

BY WILLIAM E. BARTON

Some months ago a minister was preaching in a pulpit a thousand miles and more from home. At the close of his sermon a member of the congregation greeted him:

"Good morning, Dr. Somebody. I am very glad to have heard you. I heard you preach fifteen years ago in your own pulpit in New England. It was a very hot day, and I remember you removed your coat as you began to preach. It impressed me much at the time, and I have never forgotten it."

The minister answered, "You are totally mistaken, sir."

"Why, I was there, and I saw it," replied the gentleman.

"You may have been there, but you saw nothing of the kind," replied the minister.

Now I know the minister, and I have no doubt he told the truth. I do not know the other man, but I have every reason to suppose that he thought he told the truth.

## Always Wears Black.

The particular minister to whom this happened habitually wears black, and his coat reaches to his knees. I do not think it is an essential part of his religion, but it has become a settled habit of his life. I happened to know him at the beginning of his ministry, which, like my own, was in the Tennessee mountains; and even there he wore a long black coat. The customs of that region did not require it; mountain preachers often removed their coats, but he wore his coat, and it was a long, black coat, and never any other kind.

I traveled with this same minister in Palestine. Most of the ministers wore gray, or some dust-proof color. He wore black, and carried with him in a sort of saddle-bag trunk his inevitable frock coat. He put it on each night at dinner, and he was always chosen on committees to meet great men because he had his long coat with him.

At the time the gentleman spoke of, fifteen years ago, this minister was in a certain stage of his development in which it seemed to him that clerical dress ought to be made a little more distinctive. So, without ever running to any very great extremes, he was emphasizing, at that time, his usual habit, and making it a little more clerical even than was his wont.

## Mixed Memories?

He has been preaching for a quarter of a century, and has worn black from the day of his ordination. When he is on his summer vacation, and for a little time puts off his usual garb, his friends hardly know him and he himself feels a little strange. The city in which he was preaching fifteen years ago is one of the most conservative in New England. Had he removed his coat in his pulpit there, the Associated Press would have told of it on Monday morning in every prominent paper in the United States.

Now, notwithstanding all this, an intelligent and truthful man met him face to face last summer, and said to him, "I heard you preach in your own pulpit fifteen years ago. I have never forgotten that you removed your coat in the pulpit."

Nothing of the sort happened. Nothing approaching it ever happened. The man was mistaken.

But how did he make that mistake?

No one knows; no one ever will know. He may have mixed two memories in his own mind. He may have sat in the extreme rear, and have had defective vision. No matter

how he was mistaken, he was mistaken. The minister to whom he spoke never preached a sermon in his life in his shirt sleeves.

## Bishop Brooks at Bombay.

Now, this particular minister is no fanatic in the matter of his personal appearance. He is not an over-careful man in that regard. Had he not a good wife he would be even more careless than he is. He would not hesitate to preach without a coat if he had no coat, and it was his duty to preach. I remember hearing him say one time that he thought somewhat less of Phillips Brooks for declining to preach in Bombay because they could not find him a surplice long enough. He said of it that he was surprised that Bishop Brooks did not preach in his usual ministerial attire, and let the surplice go. He thought that when a man had gone so far and there were people waiting for his message, no question of clothing should have prevented his preaching. This minister is no fanatic about clothing. He simply has worn clerical black so long that it is the natural thing for him to do, and he has perspired under it a great many times, quite frequently lining it with fresh linen a second time on Sunday when the morning was hot, and he needed to preach again. But he would have made ten changes of linen rather than remove his coat in the pulpit.

## Saw Him Do It.

Yet an honest, truthful man faced him, and mentioned as something which had so impressed him at the time that he had never forgotten it, that he had been present and seen him preach in his shirt sleeves.

To how many other people had he told that story in the interval? How many people may there be in the United States today who believe, because they have been told it by a truthful man, that Rev. Dr. Somebody was accustomed to remove his coat in his New England pulpit and preach in his shirt sleeves?

## Evidence Undeniable.

Suppose Dr. Somebody had died, and different people were telling their reminiscences of him; suppose the gentleman who thought he had this memory had told it to a reporter, and the reporter had printed it, and the biographer had read it, and there had found a place in his official biography some such sentence as this:

"Dr. Somebody carried into his New England pulpit the habits he had acquired in his ministry in the Tennessee mountains. Frequently in warm weather he removed his coat, and preached in his shirt sleeves."

I do not doubt that many a biography has statements in it that rest on quite as slender a foundation. It is quite possible for a biography to contain such a paragraph, and to follow it by such as this—

"In time, however, he abandoned this custom, and even looked back upon it with some humiliation, and was known to deny it; and in his later years he was always remembered as appearing in clerical black. The evidence that he did sometimes preach in his shirt sleeves, however, is undeniable."

## He Was an Idolater!

Now preaching in one's shirt sleeves is not forbidden in the ten commandments, and a man might easily do it and still be a Christian. But it is quite as easy for such an impression to rise concerning the ten commandments as about a coat. It would be far more nearly truthful, for instance, for any

one of a hundred guests to say concerning this same minister—

"I have been a guest in the home of this good man, and at family worship he and his household always bowed down to a graven image."

Such a statement as that would be quite as true as the other, if not more so; for this minister has in his home a fine old bronze Buddha, the gift of a missionary, and it is in the room where the family worship is conducted.

## "That Reminds Me."

Now the moral of this little story is that it is very easy sometimes for reports to start, and very difficult to correct them. Even a truthful man has been known to lie outrageously about something he is sure he remembers. Of all this the story of the imaginary shirt sleeves is a parable.

Some one hears a sermon and it reminds him of a sermon he has read, and he tells that the minister plagiarized from Beecher. Some one thinks he remembers that a minister obtained money on false pretenses. Be very careful not to remember something you did not see. For if a good and truthful man could have been mistaken in the way that here is truthfully related, is it not possible that some good men have suffered from evil reports that had no better foundation?

## Winter Quarters

Where's the crawling caterpillar?  
Sound asleep in his cocoon.  
Where's the bee, so bright and busy?  
Dreaming in the hive of June.  
Where's the snail and where's the turtle?  
Safely buried in the ground.  
Where's the woodchuck, where's the rabbit?  
In their burrows they are found.  
Where's the thrush and where's the robin?  
Singing 'neath the Southern sky.  
Where's the bear and where's the squirrel?  
In their hollow tree they lie.  
Where's the ant, that careful worker?  
In her underground abode.  
Where's the eighty-eyed spinning spider?  
In a crevice snugly stowed.  
Where's the bat that ranged at midnight?  
He is in his winter's sleep—  
In his cave he hangs head downward.  
And he never takes a peep.  
These and many other creatures  
Hide or drowse the winter through;  
But when spring has once awakened,  
They are up and stirring, too.

—Susie M. Best.

There is a story of some sailors who had been drinking, and late on a dark night wished to return to their ship. They came down to their boat, and drew out the oars. But they seemed to make no progress. They rowed and rowed; and still the ship did not appear. At last the soberest among them discovered that they had never unloosed the boat's painter from the wharf. What Christ asks of his disciples is that they shall not only row, but cut loose. They are not to be afraid of new endeavors. They need to venture, both for their own profit and for the good of the work He calls them to do. There are many troubled souls in the churches who complain of Christ, that He has brought them little joy and advanced them but a little distance. May it not be that they are still bound fast to the city of their old experience? —Selected.



# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 520 Elm Tree Lane, Lexington, Ky.

## RECENT LEGISLATION FOR WOMEN AND CHILDREN

### CHILDREN'S BUREAU BILL.

About six weeks ago, a report was made in this department of the Annual Child Labor Conference in Louisville, and the efforts made there in behalf of the Children's Bureau Bill, then pending before congress. It was urged that the need had long been felt for a bureau, devoted exclusively to gathering facts about children; the census department gave a few statistics about infant mortality, orphanages, juvenile courts and so forth, but questions relating to child welfare had to be decided on a lack of information that was deplorable. The Children's Bureau Bill passed the senate the last week in January, and was reported favorably to the house shortly after; some anxiety was felt as to its fate there, as nearly two months elapsed without any action being taken; but on the second of April, it passed by a vote of 175 to 17, and now goes to the president for his sanction. There is little doubt but that he will sign it—and a great step forward in the uplift of childhood will be taken.

### SCHOOL SUFFRAGE FOR WOMEN IN KENTUCKY.

Tennyson says, "The woman's cause is man's," and in even a more intimate sense, the woman's cause is the child's. The General Assembly of Kentucky, just before its adjournment in March, passed a bill granting school suffrage to women, and we feel that it has done as much for the children of the commonwealth as for the women by this act. The new law requires the same qualifications for women as for men in any common school election, with the additional requirement that they shall be able to read and write; they can vote in all matters pertaining to the management of the schools, and are eligible to serve as trustees on boards of education. The bill was promptly signed by our good governor, and Kentucky now joins the goodly fellowship of the thirty other states who give their women the right of school suffrage. May she soon join that elect company of six states who give their women the right of full suffrage!

### End of Legislative Fight.

Thus happily ends a fight that has been waging before our legislatures for about a decade. The Kentucky Federation of Women's Clubs has promoted the bill, and has had its faithful representatives at Frankfort, who have shown infinite skill and patience in pleading for the cause they love. It has been an educational and chastening experience. They have weekly received instruction in what Artemus Ward calls "woman's spear". They have been told by some that they are not entitled to vote, because they cannot fight—that the ballot must have the bullet behind it. About the time they have learned to make an effective answer to that in Lady Somerset's fine phrase, "She who bears soldiers, does not need to bear arms,"—behold, others whirl around, and declare that women are not fit to vote, because they do fight—and hold Carrie Nation and Mrs. Pankhurst up to public scorn and reprobation! They have listened (with pleased surprise) to the novel truths, that the home is woman's kingdom, and the hand that rocks the cradle rules the world; while they have failed to see how this sovereignty over the home and the world unfits them for sharing in the control of the schools, where the in-

mate of the cradle goes at six years of age, they have carefully concealed their perception of these flaws in masculine logic. All's well that ends well; we have forgotten who our adversaries were, and what they said, and are prepared to go to the polls with them next November as friends and fellow citizens. One cannot but wonder if these same arguments are used in all the states where the suffrage war is waging.

### SUFFRAGE CAMPAIGNS IN OTHER STATES.

In the states of Oregon, Kansas, Wisconsin and Michigan amendments to their constitutions have passed the legislatures, granting the right of full suffrage to women, and will be submitted to the voters at the next general election.

According to press reports, the campaign in Kansas is being prosecuted with great vigor and wisdom. Mrs. Lucy B. Johnston, wife of the chief justice of the Supreme Court of Kansas is leading the forces. She said recently: "The extension of political freedom to the women of Kansas seems to move in quarter-century cycles. The first step was school suffrage, granted fifty years ago; the second, municipal suffrage, given twenty-five years ago, and the third step will be taken, we trust, at the general election next November." The slogan of the Kansas suffragist is, "We have faith, but we shall never forget that faith without works is dead." Mrs. Stubbs, wife of the governor, and many other leading women are assisting in the work, and all signs point to success. In Wisconsin, Michigan and Oregon, the fight is being pressed with equal energy; all three states are utilizing their own forces, and calling in distinguished speakers from without their borders to help in the good work.

### OHIO'S VICTORY.

In Ohio, a most significant, and to many a most unexpected victory has been won. On March seventh, the Constitutional Convention in session at Columbus, by a vote of 76 to 34 (more than two to one) decided to submit an amendment to the voters of the state, giving the women the right of full suffrage. The Ohio suffragists have worked hard and well, and have shown much tact and good temper. They have been under the leadership of Mrs. Harriet Taylor Upton, a friend of Susan B. Anthony, and for a long time an officer in the National Suffrage Association. The amendment will go to the electors in July or August—so the question will be decided there first of all the states where amendments are pending.

### WOMAN SUFFRAGE IN CHINA.

But it is in China that the most astonishing step toward the enfranchisement of women has been taken. Press despatches report that the Chinese National Parliament at Nanking, has granted to the women of China full suffrage, the law to take effect immediately; Yik Yuan Ying, a college graduate, has been elected a member of parliament from the province of Canton. According to this despatch, women voters will be subject to the same restrictions as men—that is, they must be twenty years of age, must pay taxes, and be able to read and write. This is certainly the most amazing of the many amazing things that have happened in China in the past few years. Time was when we ac-

cepted without question Kipling's prophecy of the fate of the man who tried to disturb the immemorial calm and repose of the East:

"A tombstone white  
With the epitaph clear:—  
A man lies here  
Who tried to hustle the East."

But it looks now as though the East might take a hand in hustling the West. Those of us who were at the Edinburgh Conference will never forget when the Chinese delegates lifted their voices in behalf of a united Christian Church of China, and pleaded that the denominational differences of the West should not be repeated in the East. One brilliant young Chinaman declared with conviction, "The Oriental Christians take no interest in the doctrinal divisions of the Western churches—all they want is Christ." Some felt at that great hour that it might be the high calling of the church on the mission field to lead the older churches of the West into a fuller realization of their Lord's prayer for unity than they would ever attain by themselves.

And so, what China is doing today is not only for her own uplift and salvation, but she is helping to set a new pace for the social and religious progress of the world.

I. W. H.

## Woman's Doings

—Miss Sylvia Pankhurst, suffragette lecturer, daughter of Mrs. Emmaline Pankhurst, sailed for home last week on the Mauretania, after a lecture tour in the Eastern states and Canada since January 11. She held a midnight reception in her stateroom, surrounded by a number of suffragettes, all wearing yellow sashes and all carrying satchels full of suffragette literature which they distributed to the passengers. Miss Pankhurst is taking several thousand dollars back to England, which she made during her lecture tour. The money will be devoted to suffragette work in London.

—Miss Emma M. Perkins has been appointed a member of the Board of Education in Cleveland, O. She is Professor of Latin in the College for Women of Western Reserve University.

—Miss Anna B. Hooper, daughter of Governor Hooper, of Tennessee, is said to be the youngest suffrage speaker in the world. She also has the distinction of having made the first equal suffrage speech ever delivered in the Tennessee State House.

—Mrs. Robert C. Wickliffe, wife of the representative from Louisiana, is said to be the originator of the idea of celebrating the birthday of Dolly Madison with a breakfast for the wives of democrats in Washington City. The celebration, as planned, is to take place May 20, and Mrs. Champ Clark, wife of the speaker of the house, has accepted the post of toastmistress. Other important women who have signified their intention to be present and help make the celebration a success, are: Mrs. Martin Littleton, of New York; Mrs. Gore, wife of the senator from Oklahoma; Mrs. William J. Bryan; Mrs. Woodrow Wilson, Mrs. Alton B. Parker, Mrs. Adlai Stevenson, Mrs. Underwood, Mrs. Harmon, Mrs. Thomas Marshall, of Indiana; Mrs. Foss, of Massachusetts; Mrs. Dix, of New York; Mrs. Norman E. Mack, and Mrs. Henry Watterson.

—Chicago has the distinction of furnishing the first woman recruit to the ranks of

the civil and consulting engineers. This is Mrs. Mary E. Ewing, widow of the late William Bion Ewing, one of the most prominent engineers of the Middle West, who died last spring. Mrs. Ewing has taken up and is carrying to successful completion, work on various sewerage and water systems, costing approximately half a million dollars, which her husband had under way or in course of planning at the time of his death.

—Under the will of the late Susan Munroe of Fall River, Mass., her entire estate, valued at \$100,000, will be placed in trust and the income used to provide for the care and support of her horse, Daisy. The animal is thirty-one years old and probably will not live long. After the mare's death, the money is to be divided by the testatrix' nephews and nieces.

### Their Experience in Prison

#### The English Suffragettes Find It Hard.

One of the suffragettes who was sent to prison for smashing a \$250 window, told a London correspondent of the New York Sun that the way of the suffrage transgressor was hard. "The journey to Holloway in the 'Black Maria' is enough to take the courage out of any one," she said. "You are placed in a narrow compartment, just large enough to squeeze into. Then you are locked in, and whatever air or light might creep in between the bars is shut out by the burly warder who stands in the passageway. The 'Black Maria' rumbles and shakes, and with darkness and a suffocating atmosphere, the journey is a nightmare.

"Arrived at Holloway, I was first taken to my cell. My bag, containing nightdress, comb, brush, and a few other needful articles, was kept by the warder. It happened to be a rush day on which I arrived, and it was nearly midnight before my case was attended to. When I was taken to the main hall, my money, jewelry, and knickknacks were taken from me, and the amounts and details entered in a book. Then my description was taken, as well as my name, age and my weight. After this, I was taken to my cell.

"The ordinary routine is to be awakened at from 6 to 6:30. Breakfast is served at from 7 to 7:30. It consists of what is with license called tea, and a small loaf of coarse bread and what is called butter. Then it was chapel from 8 to about 9, but we so overcrowded the chapel that instead of going every day, we went only two or three times a week.

"After chapel, we had an hour's exercise in one of the yards, then back to our cells. At noon dinner was served. This consisted of milk in a china mug, small potatoes steamed in their jackets—(they were usually bad)—cabbage and carrots, all served in greasy, dirty tins, and a hard boiled egg.

"Sometimes in the afternoon we had more exercise. At 5 o'clock we had supper, consisting of cocoa—horrible stuff with lumps of fat swimming around, and the familiar little loaf of bread and some more alleged butter. You observe that this is a vegetarian diet. Most of us are, I believe, vegetarians, but those who are not are advised by the prison doctor to become vegetarians during their imprisonment, as the meat diet is something too awful, I believe."

Another suffragette gives the following description of "solitary confinement":

"When you are put in the punishment cell, you feel as if you were absolutely cut off from the rest of the world; the echoes of footsteps along the stone corridors, the banging and locking of doors, become so magnified as to have a grewsome and horrible effect on your nerves.

"Hour after hour, day after day, I spent sitting on the wooden bed doing nothing, hardly thinking, staring into vacancy. I could well imagine the loneliness, silence, darkness, and cold sending women mad. The horror of it is still with me, and night after night, unable to sleep, I go through it all again.

"I tried walking about to obtain exercise, but the cell echoed so weirdly and horribly I was obliged to desist. Nothing is permitted that will take a prisoner out of herself. The solitary cell is longer and higher, though not so wide as the ordinary cell. The cell was so damp that any water spilled took days to dry. The cell is also bitterly cold, draughty and dark. Light shines in only on bright days and in the middle of the day."

### A Chinese Bride

BY MISS MABEL DRURY.

Among the little boats anchored just outside the wall of our compound is that of Ah Fuh and his wife, Ah Sam. Every day they are at our service to go across the river, Ah Fuh, with his blue clothes, rowing and Ah Sam, with her brown outfit and green glass earrings at the other end of the sampan making the long oar go like a tail of a fish. When they are going against the tide, they do not go as fast as formerly, for they miss the help of Kam Shui, who used to help her mother make the big oar go; for Kam Shui, like every proper Chinese girl, has looked forward to her wedding day. Perhaps it would be far more proper to say that her parents have been the most eager for this time to come, as they are the ones to receive the wedding money.

Now the money has been paid, and she has gone to live in her husband's boat. Perhaps you would like to hear about some of the festivities.

It was with a great deal of pleasure that we received the invitation to come to the wedding boat on the night of the great event. Many times we had seen the boats on the outside and have enjoyed from a distance the music (?) issuing therefrom. So we were soon ready to take the little boat sent after us by the bride's people.

Out in the river we found the big wedding boat. It was a barn-like affair on the outside, but when we had entered the interior filled with the female relatives of the bride, we found many lamps hung from the ceiling and other signs of festivity. So closely did the curious people gather round us that for a time we could scarcely see the contents of the room. These resolved themselves into rows of straight-backed chairs down the two sides, a raised platform at one end on which the bride sat and a long table in the center.

The one bright color in the room was furnished by the bright red cover on the table, on which were placed the rice, candlesticks, and other things offered to the idols, which were to be seen on one end of the table—little images in glass cases. This was the third day that the idol worship had continued, preceding the coming of the bridegroom at midnight that night. For these three days the relatives had been together, feasting and pretending to weep with the bride. The male relatives were gathered together on a boat next to this one.

At the first glance the relatives seemed to be in their ordinary dress—dark brown and blue shaams and trousers, and their feet as usual were bare. Careful observation, however, revealed the presence of all the jewelry they possessed, rings and bracelets of all kinds, some of green jade and gold and silver. Some of the children, squirming around with their tiny braids tied with red string, wore silver anklets. The hair, fixed

in an unusually elaborate style, had threads of gold and pearls.

It was an interesting group gathered around the bride in her blue shaam. One by one the girls were brought up to weep with her, which they did with much zest behind the handkerchiefs tied over their faces. One especially seemed to be a professional mourner.

We did not stay till the bridegroom came, partly because he might come any time before morning and, too, because we were afraid that when the idol worship was resumed at that time we might be a source of embarrassment. One of the women asked me if we worshiped Jesus that way.

We were told that just before the coming of the bridegroom, the bride would put on her wedding shaam of bright red. She seemed to be taking quite calmly the fact that she was to be the bride of a man whom she had never seen. One thing in her favor was that he had a boat of his own in which to live, so her mother-in-law would only be her next-door neighbor.

A day or two after the wedding, in recognition of the Chinese cakes and apparel which Mrs. Spore had sent as a wedding gift, the mother brought in to us on a tray a live chicken and other eatables. Far from being a real gift, this was immediately returned by a gift of money wrapped in bright red paper. When you receive a present in China, do not think for a minute that they are really giving you anything. You want to think twice also before you accept what seems to be offered so freely. Perhaps they have in mind to offer this same gift to a dozen people, all of whom understand they are of course not expected to accept it.

Perhaps these queer customs will go some day. Ah Fuh's queue has gone, and at least the back of his head looks more like a Westerner. The old China seems to be rapidly passing away these days.—Watchword.

Is it not extremely significant that the Woman's Club of Cincinnati, recently housed in a beautiful building costing \$65,000, with a membership of nearly 700—made up of women of many and various faiths, and of some of no proclaimed belief—is making its winter program a consideration of the Bible as literature? The course opened with a lecture on this topic by Prof. Richard G. Moulton of the University of Chicago. The club conducts its work under four departments; education, literary, musical, and entertainment. It also has four Study Circles, in charge of gifted leaders, viz., Browning, Greek, Egyptian, Bible. These Circles provide in turn the program of successive years. One of our Eastern exchanges has been attracted by the movement, and remarks, "That a club so composed of women in high social life should give itself to a winter's study of the Bible indicates the new place the Book is coming to hold in the best thought of the age."

This is one of the most inspiring letters that has ever come to the office of the Foreign Society. It reached us February 15.

—Miss Elizabeth M. Hayward is the manager of one of the largest apples orchards in this country. The orchard is situated near Hancock, N. H., and is owned by Miss Hayward's father, who managed it himself until a few years ago, when because of his illness the work fell to his daughter. The farm comprises 1,000 acres and there are upward of 10,000 bearing trees in the orchard.

—Julia Ward Howe received \$5 from the Atlantic Monthly for the "Battle Hymn of the Republic," and that was the only money she ever received for it.



## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Carterville church has numbered fifty-eight additions in a meeting being held by its pastor, R. O. Rogers.

Third Church, Danville, whose pastor is S. S. Jones, is in a revival meeting conducted by Roy L. Brown.

Berryville church will be ministered to once a month by A. R. Tucker, whose residence is at Noble.

Mt. Vernon congregation has extended a call to J. T. Pritchett of Metropolis, to succeed J. H. Stambaugh, now pastor at DeLand.

A decision has been rendered to decorate and re-furnish the church building at Clay City, where O. M. Eaton preaches.

O. W. Jennings will conclude his pastorate at Granite City on April 21. Mr. Jennings preached to the Knights Templars Commandery on Easter Sunday.

A three weeks' revival meeting was ended at Deer Creek by Evangelists Sword and Kay, in which there were seventeen additions, all by baptism.

A brief pastorate was closed at Hamilton by J. Ross Miller, who resigned to become pastor at Lagrange, Mo. During his pastorate there were fifteen additions to the church.

In the C. L. Organ meeting at Christopher, there had been nine additions at last report, with large congregations listening to the message and appeal of the evangelist.

W. E. Kern is pastor at Grayville, where there were seventeen additions by baptism from a union revival meeting.

First Church, Lincoln, of which George W. Wise is minister, is to co-operate with the other churches of the city in a union revival meeting in the opera house.

Edwin T. Cornelius has become pastor of the mission church, recently started at Freeport. He resigned his pastorate at Augusta for the purpose of taking the work in a larger city.

A two weeks' meeting was held at New Boston, under the leadership of L. F. DePoister. In addition to four confessions, there was an awakening produced throughout the entire church.

On the opening day of a meeting being held at Sandoval by J. E. Stout and son, there were two additions. This town is unique in having six churches, none of which has a regular pastor except the Catholic.

Gibson City church is beginning a series of Sunday evening services with vocational addresses for young people. The pastor, L. O. Lehman, is seeking to broaden the horizon and vision of young people making plans for their life's work.

Among other Illinois pastors who held ser-

vices during Passion Week, was F. B. Thomas of Mattoon. Mr. Thomas preached a series of sermons during every evening of the week, related to the closing days of our Lord's life, and made his entire service devotionally appropriate to this period.

It is reported that the church at Taylorville is considering extending a call to Charles E. Varney, whose residence is in Michigan. Mr. Varney and his wife have been in the evangelistic field, but were formerly in pastoral work in Illinois. It is not learned whether the call has been considered favorably.

The revival meeting at Kankakee, conducted by E. A. Gilliland and J. K. O'Neal, was concluded with a total of sixty additions in three weeks. This meeting will easily rank among the best meetings ever held for Kankakee Church. The pastor here is W. O. Livingston, whose ministry lasting over a period of about two years, is having fruitage both for the church and the kingdom of God.

Dr. Peter Ainslie of Baltimore, is to deliver two series of lectures in Illinois during the month of April. The first will be at Eureka under the auspices of the Ministerial Association of the college. The second series will be at Champaign, under the auspices of the Bonduant Lectureship Foundation. The latter series will be the second delivered this year at the state university, the first lectures being given by W. J. Lhamon of Springfield, Mo.

A heated Anti-saloon League campaign was waged at Pontiac. On a recent Sunday evening, B. W. Tate, pastor of the church of the Disciples, spoke to an audience which filled the church to overflowing. The occasion was the announcement of Mr. Tate's intention to answer an address delivered by a "Reverend" T. B. Wadleigh, who had spoken on "The Farce and Failure of Local Option." No doubt can be entertained as to the quality of reply delivered by the Christian minister.

At Carmi, where the pastorate is held by L. A. Chapman, a union men's prayer meeting is held on Monday evening of each week, with remarkable success. The meetings have been conducted for a period of three months and sometimes call together almost 200 men, with no meeting so far having less than 125. A similar meeting for women is being held in the afternoons, with an attendance and fervor quite the equal of that observed in the men's meetings. The church here is to be assisted in a revival meeting by F. O. Fannon, who resides at Dix, and high expectations are entertained for a large ingathering.

In the interest of co-operation among our various missionary organizations, the Illinois Christian Missionary Society has become associated with the American Christian Missionary Society for the period of one year. All offerings for state missions from Illinois churches will be sent to the office in Cincinnati, where a division will be made and fifty

per cent. of the funds will be returned to the Illinois secretary for its disbursement to the various state missionary interests. This plan has been adopted by Missouri and several other states, with reports indicating its desirability.

The Survey, a journal of constructive philanthropy, of which Edward T. Devine is editor, and Graham Taylor and Jane Addams are associate editors, is being read by many Disciple ministers and intelligent laymen. This note is written to call attention to the issue of April 6th of this magazine, which contains a series of articles by Raymond Robins, which should be read by every minister in the brotherhood. Mr. Robins, it will be remembered, delivered a great, inspiring address at the brotherhood session of our National Convention at Topeka. A large company of men were captivated and thrilled with his social interpretation of the ministry of Jesus. He is a preacher, but not for more than a decade occupying regularly a conventional pulpit. He toils in the slums of Chicago, and makes his home there. Probably no man is more often invited to the pulpit than he, and no man presents a sounder message. During the campaign of the Men and Religion Forward Movement, Mr. Robins has been one of the foremost speakers. It is reported that no man has touched the Christian conscience and awakened living fires of religion more than he. The Survey prints a series of five of Mr. Robins' addresses delivered in this campaign. One on "Social Service and the Gospel" delivered to men in a theater; another, "Democracy in Industry, the Problem of Our Day," an address for all who work; another, "The Social Service in the Church's Gospel," to ministers; "The War on Poverty and Disease," to men at an evening meeting; and, "To Save the City, We Must Save the Child," an address for business men. The profound impression made by Mr. Robins in these addresses is illustrated with a picture of one of his evening audiences. It is not a flash-light, which could be taken instantaneously, but the product of a time-exposure, with the camera on the edge of the platform and the shutter open for sixty seconds. The clearness of the picture discloses how wise-like his auditors were held, and anyone who has ever heard Raymond Robins speak, knows how such an audience was not an exceptional one. The issue of The Survey in which these articles are printed can be obtained from the Western office, at 31 West Lake Street, Chicago, for twenty-five cents. Were the price four times as great, we would not hesitate to recommend the purchase of this journal even by the poorest minister in our ranks.

### Secretary's Letter.

John H. Booth of Kansas City recently held a good meeting at McLean and did the church much good. And we are glad to note that the church has employed Bro. F. Lewis Starbuck of Eureka for half time. This is a splendid arrangement and we are confident our cause will prosper in McLean. Bro. Starbuck continues at Shirley half time.

T. A. Lindenmeyer has been called to the work at Bridgeport and is now on the ground.

Miss Mildred Seyster is Student Worker among the young ladies at the University of Illinois at Champaign, and Mr. Carl Colvin is our Student worker among the young men, both of them doing a fine work. They earnestly request the preachers to send them the names of all young ladies and gentlemen who are expecting to attend the Uni-

veracity next year from your church or community, and state whether they are members of the Christian church. Do this at once, please. It is very important that they have these names and addresses soon as possible.

Hill and Knowles are in a good meeting at Mill Shoals with five added at last report. Bro. Knowles has an open date about June 1st.

F. B. Thomas of Mattoon held a good meeting at Toledo recently and he gave the church such a boost that they will employ a preacher soon, and go right up the hill to success.

A. O. Hargis of West Point is highly elated over the bright prospects of the church there. He has accepted a call to remain another year.

Guy B. Williamson of Waverly reports the church almost a Front Ranker. They will reach it soon. The union question is a live one there and things are working toward something definite in the near future. Watch Waverly and Williamson.

The church at Arcola has extended a call to Walter D. Rounds of Bloomington, Indiana, and he is now at work. Welcome, Bro. Rounds.

A. F. Norman writes that the New Boston church has attained eight points in the Front Rank Standard. L. F. DePoister of Keithsburg recently held them a short meeting with four added. A full board of officers was elected and the church is prospering.

O. M. Eaton is ready to hold a missionary meeting for some needy church. Address him at Clay City. Call him. It ought not to be hard to use our men when they offer to almost donate a meeting.

F. M. Branic reports seventeen added at Colchester, 15 baptisms, and 6 at Fandon. Both churches are striving for Front Rank.

E. T. Cornelius of Augusta has taken a work at Freeport and is now on the field, with a promising outlook.

Glad to welcome D. M. Durham back to Illinois after a short absence in Minnesota. He is located at Belmont and serves Belmont and Maud half time each.

J. E. Stout closed his meetings at Bridgeport with 103 additions, and is now at Sandoval.

Bro. Livingstone will hold a meeting at Mulberry Grove beginning April 14th.

Brethren of Illinois, kindly do your level best for the May offering for Home Missions, remembering that Illinois missions will share equally with the Home Missionary Society in this offering.

And if you have neglected the State offering take it at your earliest opportunity and send it to the American Christian Missionary Society, Carew Bldg., Cincinnati, O. One-half will be returned to us the first of each month. Let us do all we can to make the joint offering plan a success.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treasurer.  
Bloomington, Ill.

### Fourth District Forward Movement

A plan for a forward movement among the churches and Sunday-schools in the Fourth Illinois District is getting under headway that promises much for the Christian work in that District. There are about eighty churches and schools in the district, and the movement proposes to enlist each of them in some one or more of the many plans now known to improve the work. The twelve counties are divided as nearly as possible into two divisions of six each, with almost the same number of churches and schools in each. Half are called the Red and half the Blues. The schools are to report every Monday to the papers and to the contest sec-

retary on the following points: On timers, attendance, Bibles, collection, church attendance. These reports will be added and the totals reported every week. Besides this general contest, every kind of work will be promoted. All of our Bible school evangelists will be aided in getting work in the churches of the district. Counties will contest each other as, LaSalle against Marshall and Putnam. Also cities against the villages as, Bloomington and Normal, with another nearby place or two, against the rest of the county. Towns against each other, as Long Point against Flanagan, and Iroquois against Donovan. Also local contests between classes, or between the men and boys against the women and girls; or choose up for a Red and Blue, or W. M. B. contest. Besides all these there may be rallies of all kinds for the good of the school. It is suggested that Sunday, April 28, being Men's Day, might be a kind of a preliminary rally day for many schools to get the habit, and every school is urged to have a Perfect Attendance Rally, Sunday, May 5th, at which time the contest begins to run for six months. No effort will be made to coerce any school into any kind of work except such as they wish to engage in, and no sort of uniformity will be tried except in the reports mentioned, and described above, and the fact of some kind of a forward movement for the good of the work. But it is proposed to be ready to help in starting any kind of work that any school desires to try. Evangelists wishing to have some part in the movement, should write to C. L. Depew, Jacksonville, Ill.; J. Fred Jones, Bloomington, Ill.; Osceola McNemar, El Paso, Ill., or to me. The details of the plan will appear from time to time in all the papers. E. E. HARTLEY, Contest Sec'y.,  
Flanagan, Ill.

### Chicago

On the Monday after Easter the ministers' reported a total of 126 additions to Chicago Disciple churches for the preceding two weeks. Austin Hunter received 40 into Jackson Boulevard Church, C. C. Buckner 42 into Irving Park Church, E. S. Ames 22 into Hyde Park Church, O. F. Jordan 8 into Evanston Church, and other pastors other numbers. A number of churches observed Passion Week, among them Evanston, Hyde Park and Irving Park.

Jackson Boulevard Church is making effort to secure a pledged attendance of its membership for the month of May. The members are being canvassed systematically with this in view.

The Quarterly Assembly of Chicago Disciples will be held at First Methodist Church, Sunday, April 21, at 3 p. m. A program of extraordinary interest is announced on the general subject, "Building the Church." Ten minute addresses will be given as follows:

Building the Industrial Church, Rev. E. D. Salkeld.

Building the University church, Dr. E. S. Ames.

Building the Suburban church, Rev. O. F. Jordan.

Building the Negro church, Rev. G. C. Campbell.

Building the Down-town church, Rev. Austin Hunter.

These assemblies are popular and helpful always, and this promises to be exceptionally so.

Rev. J. Stuart Holden, rector of St. Paul's Church, London, who is making a tour of this country will speak in Chicago April 25, 26 and 27. He will speak under the auspices of the Moody Institute.



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Makes the finest, lightest, best flavored biscuit, hot-breads, cake and pastry. Renders the food more digestible and wholesome.

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### Minnesota News

The state convention will be held in St. Paul, June 3-5, 1912, and the program arranged by the Convention Committee challenges the attention of every Disciple in Minnesota. Several of our national secretaries will be in attendance and every effort will be made to solve Minnesota's vital problems. There are but forty-one active congregations in this state, and we need these conventions to give us inspiration. The appointment of the above convention at the capital insures a good attendance. It is hoped many will take advantage of this and combine business and pleasure in the Twin Cities with this means of spiritual refreshment and inspiration.

A number of victories are being reported to this office. Duluth, under the leadership of Ray Hunt, is hard at work erecting a magnificent new structure commensurate with the needs of that rapidly growing city. C. E. Burgess and A. J. Marshall are also doing a great work among the unchurched towns of upper Minnesota. The former just completed a meeting at Nevis with about twenty-five additions. The latter recently held a meeting and organized a congregation at Philbrook. This is not the first organization Brother Marshall has to his credit in upper Minnesota.

The four churches in Minneapolis regret the loss of John G. Slayter of Portland Ave., who goes to East Dallas, Tex.

Minnesota is fortunate in having a C. W. B. M. worker of rare ability. Miss Ada Forster, formerly minister at Fairmont, is a competent organizer under the direction of the State Board of C. W. B. M. She has been instrumental in raising their work in the state to a high degree of efficiency.

The writer is now touring the state in the interests of home missions, in each congregation taking pledges to be paid May 5. A spirit of liberal giving is permeating all the churches. Portland Ave., Minneapolis, becomes a living link, supporting its own missionary at the Minnehaha Church. Grand Ave. will reach \$50. Fairmont pledged \$23, Horicon \$4.40, Howard Lake \$15, Montrose \$5, Litchfield \$11.50. In each place more will follow as many pledges are yet to be received.

Minnesota Disciples, keep the convention constantly in mind. Come and let us carefully and prayerfully plan our campaign for Him.

Minneapolis. H. D. KITSON, Cor. Sec.



## Church Life

W. F. Turner will begin work with the church at North Yakima, Wash., on May 1.

J. A. Beaton, of Beckley, W. Va., will take up his duties as pastor of First Church, Saginaw, Mich., about May 1.

J. A. Spencer, pastor, and P. A. Cox, county evangelist, recently held a meeting at Bloomfield, Ind., with sixty-five additions.

J. N. McConnell, who has been at Roseburg, Ore., for some years, has resigned his work and will move to Dodge City, Kan.

W. S. Lemmon is in a meeting at Kelso, Wash., with thirty-three additions at the last report. The pastor of the church is Claud Stevens.

The debt on the church at Butler, Ind., has been lowered \$400 in the last year. Six additions at the service Sunday morning. John L. Imhof is the minister.

J. E. Parker, pastor of Bozeman, Mont., Church, recently organized a congregation at Belgrade, Mont., with fifty members. A building will be secured and a pastor engaged.

J. L. Thompson reports that there were 947 in Sunday-school at First Church, Greeley, Colo., on April 7. They are in a contest with Colorado Springs and are endeavoring to secure an attendance of 1,001.

O. E. Tomes, pastor at Mishawaka, has recently received 130 new members into the church as a result of the revival meetings that have been in progress under the leadership of H. E. Wilhite.

E. N. Phillips wires us from Phoenix, Ariz.; Just began a great meeting here with W. L. Harris from Kansas. He is a prince among men and a power in the pulpit. Church packed tonight, Sunday, with many responding to the invitation.

B. E. Utz, state superintendent of missions for East Washington, preached the sermon at the installation service of J. E. Davis, the new minister at the Central Christian Church, Spokane. The service was held March 24.

J. H. McColley of Paxton, Mo., has accepted a call to Shelbyville, Mo., to begin about May 1. Mrs. McColley is a singer and Christian worker and is said to be quite competent to occupy the pulpit should occasion require.

President T. E. Cramblett, president of Bethany College, preached the dedicatory sermon at Elm Grove, W. Va., last Sunday. An evangelistic meeting was begun immediately after, conducted by Pres. Cramblett, with Mrs. Cramblett assisting in the singing. The pastor of the church is A. T. Cox.

R. L. Handley is holding a series of meetings at his home church at Kalamazoo, Mich., with Mr. and Mrs. Percy Kendall in charge of the music. The attendance is gratifying as the meeting starts off and the church will receive strength as the result of the effort.

George W. Watson, pastor of Central Church, Lima, O., recently read a paper on "The Challenge of the Church" before the Ministers' Union at Lima and was subsequently invited to read it before the Quarterly Conference of Central Ohio at the Methodist Church. The paper was enthusiastically received.

Louis S. Cupp has just completed his second year as chancellor of Christian University, Canton, Mo. He reports pledges for the two years amounting to \$101,941. Including one pledge for \$10,000, to be paid any time on demand, he has collected on the above pledges \$91,019, in cash, leaving only \$10,922 on outstanding pledges.

E. P. Wise, pastor at East Liverpool, O., has arranged for Z. T. Sweeney and Geo. L. Snively to assist in the dedication of the new \$56,000 building that is to be dedicated on May 12. The building is Greek in architecture with two fine colonnades and a dome. Every provision has been made for the effective carrying on of modern Sunday-school work.

W. S. Bullard, pastor at Bluefield, W. Va., was the pastor at Texarkana, Tex., when the present splendid building was erected. He delivered the dedication sermon last Sunday, which event was made possible by the cancelling of the debt on the property. The mortgage of \$4,000 was cancelled a short time ago by the efforts of C. S. Weaver, the present pastor.

Geo. L. Snively of Lewistown, Ill., has arranged to assist the following ministers with the ceremonies attending the dedication of their new church homes: Chas. M. Fillmore, Indianapolis, April 14; B. G. Reavis, Elsberry, Mo., April 21; Edmund Miller, Winamac, Ind., May 5; Barton D. Wharton, Marshall, Mo., May 12; E. P. Wise, East Liverpool, O., May 19.

H. J. Kirchstein, pastor of the North Side Church in Omaha, Neb., is rejoicing in the new building that has just been dedicated. Secretary I. N. McCash, of Cincinnati, preached the dedicatory sermon. The church is in the form of a Greek cross and is provided with all modern means of doing the work of a church which recognizes its debt to the community. There is even a gymnasium for boys with shower baths. Mr. Kirchstein has been pastor since 1905.

Dr. H. B. Robison, dean of the Bible Department of Christian University, Canton, Mo., writes us: "You may be interested to know that in the last 100 days Christian University has received \$83,000, \$75,000 of which is for two dormitories, one for men and one for women, a gymnasium and a central heating and lighting plant. The buildings are under construction. Now we need a quarter of a million additional endowment."

W. Remfry Hunt writes that the China Mission anticipates the coming of the Travel Study Club with Dr. Willett's party with much inspiration. China is the new world problem and its molding is in the crucible of its first melted ones. The man who can come to China with a full orb'd gospel of redemption that touches the social, intellectual, industrial, economic and political problems will push the kingdom of righteousness in China. The party will be royally welcome and will see China in the most interesting and vital stages of its new and wonderful renaissance.

On Friday, March 29, Grandma Todd celebrated her 102nd birthday at Eugene, Ore. A sumptuous dinner was served at noon, in the hospitable home of Mr. and Mrs. Mulkey, with whom Grandma Todd stays. T. G. Hendricks, president of the First National Bank, and his family; President E. C. Sanderson and wife; and many others were present to show their appreciation of the long life, deep devotion and splendid character of the guest of honor. May there be many more happy returns to her and to us.

The summary of the work of First Christian Church of Louisville, Ky., shows splendid attainments the past year. While preparing for the entrance into their new magnificent building, through the various societies and organizations within the church they raised and contributed to missions \$9,471.62, and to current expenses, \$14,479.28, making a total of \$23,950.90. This is exclusive of individual gifts to foreign missions and educational institutions. It is believed that First Church will eclipse this high record this year. The officers, led by the pastor, E. L. Powell, are laying great plans for such a consummation.

The church at Vacaville, Calif., where Frank E. Boren ministers, recently received from the Methodists the vice-principal of the high school and his wife. In accordance with the practice of this congregation, these were received into the fellowship without rebaptism. Since coming to California, and before going to Vacaville, these Christian people had lived in a community where there was only one church, and that a Christian. Though they worked earnestly with the church, they were not received into fellowship. There being no church of their own in Vacaville, they were glad to avail themselves of the fellowship of a people earned by striving to practice Christianity. Mr. Boren begins his fourth year with this congregation next Sunday.

Ernest C. Mobley, pastor at Gainesville, Tex., and president of the next state convention, writes us: "Notwithstanding the financial depression throughout our great state, by reason of crop failures, our work has progressed this year with marked success. Brother J. C. Mason, our state secretary, will go to our convention, in Houston, in May, with one of the best reports ever made. The men on the firing line have been doing pioneer work and have rolled up splendid achievements. Not only has Texas advanced in evangelistic work but our educational interests have marched on with splendid strides. The apparent misfortune in the burning of the T. C. U. plant, at Waco, has proven a victory in disguise. The new Texas Christian University, located now at Fort Worth, is a prophecy of marvelous things for the great Southwest. No institution, perhaps, has more magnificent buildings than those just completed. Other similar buildings are soon to be erected. Dr. F. D. Kershner, with his wide experience and sane enthusiasm, is taking hold of the work with a positive grip. The Christian church in Texas is entering upon the greatest period of advancement in all of its long history."

A special committee of the Federal Council of Churches of Christ in America recently published a report on the labor conditions in the disturbed district at Muscatine, Ia. The report had several sections, one of which dealt with the admitted fact that the ministers had lost touch with the workers and labor leaders and recommended as the first step that ministers inform themselves more thoroughly as to the real sentiments entertained by the leaders. The report is really a sort of indictment of the methods used by the ministers, though it was prepared by men in every way favorably disposed to the cause of organized Christianity. Following is one paragraph: "Some of the ministers believe their loss of members to be due to the advice of socialist leaders, yet the ministers have not been personally in touch with these men. Whoever else in a community is confused or ignorant concerning the teachings of the socialists, certainly the ministry must keep itself informed concerning the teachings and character of all those who are attempting

public leadership. The more dangerous they believe such leadership, the more imperative it is to be thoroughly acquainted with it. The ministers can increase the power of the church for leadership in Muscatine by discussing in their weekly meetings 'Occupational Diseases,' 'Night Work in Factories,' 'The Effects of Home Work,' and such other economic subjects as are closely related to the industries of the community. Mass meetings should be held under the auspices of the church, dealing with these and other questions of community welfare. Fraternal delegates ought to be exchanged with the trades and labor assembly."

J. A. Dillinger reports six additions on Easter Sunday at Barnard, Mo.

M. H. Garrard preached a series of sermons in Central Church, Detroit, Mich., recently, with twelve additions as a result.

J. W. Johnson, Lake City, Ia., reports six additions Easter by letter and \$25 for benevolences. The work at Lake City is prospering.

L. L. Gladney has been called to the pastorate of the church at Plainview, Tex. Mr. Gladney was recently a Congregational minister and founded Central Plains College, since acquired by the Methodists.

The Michigan State Convention will meet at Kalamazoo, June 4 to 7. A fine program has been prepared with sections devoted to Sunday-school work and preceded by a Ministers' Conference.

Ada Hawley has entered upon her fourth year as pastor of the church at Glendora, Mich. It may be that the scarcity of ministers will be met by the entrance in large numbers of capable women as pastors of churches.

The state board of northern California has organized a plan for a dollar league for the assistance of churches which wish to build. It is hoped to secure 500 to 1,000 members of the league, each of whom will contribute \$1 for each new church.

The dedication on March 31 of the church at Grinnell, Ia., marks the culmination of a really heroic effort. W. B. Wilson is the pastor and he is greatly rejoiced at the outlook. Seven months ago there were 35 members and no building. Now there are 162 members and a neat house worth \$3,000.

J. H. Craig, pastor at Logansport, Ind., writes of the death in Logansport of Samuel Cotner, for whom Cotner University, at Bethany, Neb., was named. Mr. Cotner was a staunch friend to education in every way. His body was buried in Omaha.

Bruce Brown, pastor at Fullerton, Cal., has photographs of scriptural charts made on post cards, and uses them for his correspondence with good results. The card saves time and formality and the message on the card has a double chance at the correspondent.

About twenty-five members of the Disciples occupy seats in the House and Senate in the national capital. Speaker Champ Clark recently carried the Democratic primaries in Illinois by a great majority and it may be that we shall have a second Disciple president in November next.

Russell F. Thrapp is pleased with the outlook at Los Angeles and writes us under date of Apr. 8: Find here in the First Church an intelligent, enthusiastic, consecrated people. The field is of large proportions. Eighty-eight added at regular services first four months of my pastorate. The future looks bright.

A. W. Crabb of Brazill, Ind., recently held a meeting at English, Ind., with 109 additions in the five weeks of the meeting. Otis Watson led one of the choruses and Mrs. Crabb led the other, and the music was highly satisfactory to the congregation and the community. The church at English wishes to recommend Mr. Crabb to any church needing an evangelist.

The pastors of the different churches at Albuquerque, N. M., are engaged in a campaign for the suppression of vice and have succeeded in calling upon them the open hostility of the Morning Journal and other agencies. But they are standing by their position fearlessly and their work is sure to have fruit, whether they shall be able to do all they wish or not.

Claire L. Waite continues to report gratifying progress at Central, Cincinnati. Our latest word, dated Apr. 7, says: For March 31 and April 7 there were a total of ten additions to Central Church, Cincinnati, nine of these being baptisms. Also a new Loyal Men's Class started with sixteen members the first Sunday. There has been a total of forty-three additions at Central since Jan. 1.

M. B. Ryan, of Calgary, Alberta, Canada, is superintendent of missions in that province and reports many growing churches in that new and rapidly developing country. In some places, as at Okotoka and Vermilion, the churches are composed of Baptists and Disciples. J. E. Tyner, a Baptist, is pastor at Vermilion of the "Church of Christ," which is composed about equally of Baptists and Disciples. The foundations of an empire are being laid in the Canadian Northwest, and it is to be hoped that, as they are taking lessons from the mistakes of America in so many fields of endeavor, they may also avoid the divisions that hinder our church life.

Walter Scott Priest, pastor at Wichita, Kan., writes us: Nine hundred ninety present at Sunday-school in the Central Church, Wichita, Mar. 31—305 in Mr. Musselman's Young Men's Class, 210 in Mrs. Schollenberger's Young Women's Class, 98 in Judge Haymaker's Brotherhood Class—the two former being the largest classes of their kind in Wichita, and the whole number being the largest ever assembled in the Sunday-school of Central Church. There were 636 present at the church service in the morning, when there were six additions—one on profession of faith and five by letter. The offering was \$17 on current expenses and \$65 on Dr. Jaggard's salary. With the present condition and the prospects for good, hard work, we are delighted.

Dean Sumner of the Cathedral of Saints Peter and Paul, Chicago, has recently announced that he will not allow the marriage ceremony to be performed unless the contracting parties are able to present a certificate from a reputable physician certifying that they are mentally and physically normal and that they are not suffering from an incurable or communicable disease. The action has been widely discussed and, naturally enough, differing views have been brought out. While we admit that such a regulation would be a desirable one if all the conditions were favorable for its carrying out. But the theory in operation in America has been that marriage should be made very easy in the interest of morality. It is felt by many authorities that it is too easy and that regulation in favor of more deliberation and care is indicated as the next step. Beyond question, one of the solutions to the complex problem of divorce lies in the making of marriage more deliberate and careful a matter.

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to the healthfulness  
of the food

### American Sunday-school Notes

Our hearts have been gladdened this week by the receipt of two one hundred dollar gifts for the Moninger Memorial Fund. One comes from the First Church Sunday-school of Louisville and the other from the Englewood Sunday-school of Chicago. Both of these excellent schools will have their names enrolled upon the bronze tablet to be placed in the Memorial room. There ought to be a hundred others added soon.

The Front Rank statement for April 1 shows 233 schools enrolled in the campaign this year. One hundred of these are new schools. A letter will be mailed soon to all the Gold Seal schools of 1911 asking how well they have maintained the work and urging them to be ready to receive their new 1912 gold seals early in June.

It will be a pleasure to every one expecting to attend the Louisville Convention in October to learn that Will A. Brown, the Missionary Secretary of the International Sunday-school Association has promised to deliver the evening address of the Bible School sessions. Mr. Brown has never appeared before one of our conventions, but his reputation is already well established among Sunday-school people. He has been a star in all the Men and Religion Forward Movement meetings of the year. He will have a great message for us at Louisville.

The statement for the Sunday-school offerings for American Missions for the first six months of the year (October to April) shows \$24,516.89 given by 1820 schools. The total for the twelve months last year was \$22,237.41 from 2112 schools. The report for March, however, was not so encouraging. The total receipts were \$556.43, a loss of \$424.24 as compared with March of 1911. We must make up the deficit and more in April. There are four thousand schools that have sent no offering this year for the work in the home land that should be heard from at once. Use the first Sunday in May when the churches make their offerings and let us put the work of American Missions where it should be.

ROBT. M. HOPKINS,  
American Sunday-school Superintendent.

### Hiram College Notes

The spring term has opened with the largest first day enrollment in several years. Reports from the various departments of study indicate a most satisfactory increase also in the standard of work done by the students last term. These,



with other facts, are highly encouraging to the faculty and trustees and is further justification of their judgment in making Hiram strictly a collegiate institution this year.

Professor Sadler, who recently returned from his year's leave of absence which he spent in Germany, has resumed his duties as head of the musical department. His attention at present is especially taken up with coaching the college vocal society for its engagement commencement week. The chorus presents this year "Patience," a musical comedy, and all indications evidence an equal if not greater success over that of previous years.

### A Splendid Gain

The receipts of the Foreign Society for the first ten days of April amount to \$14,688, a gain of \$4,978 over the corresponding time last year. Better weather brings increased returns!

The churches, as churches, gave \$12,177, a gain of \$3,902. This is certainly a splendid gain.

We ask the friends to remember the work constantly and aid it in every possible way. The work being done by the Foreign Society is large and many sided, with varied interests to conserve. Every friend of Foreign Missions must do all he can to push it forward to the greatest possible efficiency. We ask the churches to be prompt in forwarding their offerings at this time of great need. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

### Foreign Society-News

Last week a friend in Ohio sent the Foreign Society \$1,200 on the Annuity Plan. This is his ninth gift and the aggregate of his gifts is \$5,500. This is not all he expects to give. Of course he is pleased with the plan as are all others, without one exception, who have tried it.

A few days ago the Foreign Society received \$500 from the estate of Amanda M. Shaffer, Marion, Ohio. This reminds us that every Disciple should remember the cause of Foreign Missions in his or her last will and testament.

At the last meeting of the Executive Committee of the Foreign Society W. H. Hobgood, who is graduating in the College of the Bible and Transylvania University, Lexington, Ky., was appointed a missionary to Africa. He will go out about the middle of May in company with W. R. Holder of Birmingham, Ala. We rejoice over this valuable addition to the force on the Congo where it is so much needed. The church at Mayfield, Ky., will support Mr. Hobgood, and the churches in Birmingham, Ala., will provide the support of Mr. Holder.

George Darsie, Akron, Ohio, speaking of their March Offering, says: "Our offering is up to \$1,475 and we are trying to make it \$1,500." This does not include the Children's Day Offering. The Sunday-school supports a missionary by itself.

During the past eleven months Dr. W. N. Lemmon of the Philippine Islands reports 230 baptisms and over 15,000 patients treated, over 300 surgical operations performed, two new churches begun, one among the mountain people east of Laoag, one chapel remodeled, organized one Sunday-school, organized the Ilocos Norte native convention and bought two lots—a splendid work for one man in eleven months. He has just removed from Laoag to Manila.

More orders for Children's Day supplies have been received to date than for the same period in any year since the Day began. We are expecting at least \$100,000 from the Bible Schools this year. The new pocket-coin-col-

lectors are pleasing everyone and the Exercise "Darkness and Light" will provide a fine program for the schools. Begin your preparations early for this great day. More people attend this service than on any other Sunday during the year. Probably more than one million people witness the Children's Day exercises each year.

### A. W. Fortune Called to the College of the Bible

At a meeting of the Executive Committee of the College of the Bible held last Monday, President Crossfield recommended the election of A. W. Fortune, pastor of Walnut Hills Christian Church, Cincinnati, to a position on the faculty. The committee unanimously offered Mr. Fortune the chair New Testament Theology, made vacant one year ago by the resignation of Dr. W. C. Morro, and his acceptance has just reached President Crossfield. The authorities of the college are being very generally congratulated on securing such an able and widely known man for the position.

Mr. Fortune received his B. A. and M. A. degrees from Hiram College, and after spending some years in Rochester Theological Seminary, won his B. D. in Chicago University. He will receive his Ph. D. from Chicago within a few months. He is considered one of the foremost scholars among the Disciples and is widely known as a preacher of eloquence and magnetism. He is in constant demand as a convention and as an occasional speaker.

Mr. Fortune has been the minister of the Walnut Hills Christian Church in Cincinnati for five years, a congregation composed of many of the most wealthy and cultured families of that city. In addition to being universally beloved by his own congregation and the Disciples generally, perhaps no minister of any religious body in Cincinnati is more favorably known, or more sought after. His resignation of his present charge and his determination to move to Lexington came in the nature of a shock to the entire city.

It will be remembered by those who witnessed the Pageant in connection with "The World in Cincinnati" that Mr. Fortune took the part of David Livingstone in the second episode, and the judgment of capable critics was that no part was better done. He was also one of the moving spirits in securing "The World" for Cincinnati.

Mr. Fortune has been president of the Interdenominational Ministerial Association and the Ministerial Association of the Christian Churches of Cincinnati, and at present is a valued member of the Acting Board of the American Christian Missionary Society, in all of which positions he has acquitted himself with distinction.

Mr. and Mrs. Fortune and their two children will move to Lexington early in the summer, and he will assume his duties in the class room at the beginning of the next session, September 9.

### Death of Joseph Franklin

The death of Joseph Franklin, son of Benjamin Franklin, has removed from the brotherhood one of the oldest and one of the most useful preachers among the Disciples of Christ.

He was one of eleven children and was himself the father of thirteen, three of whom were given to the work on the foreign field. Born in Middletown, Ind., seventy-eight years ago, it was in this state he spent most of his life. The three churches which he served longest and best were Lafayette, Anderson, and Bedford, spending a quarter of a century in the last two. Besides his work as

a preacher he superintended the public schools of Anderson for some years in a most efficient manner, held the position of county superintendent for two years, and represented the Anderson district in the state legislature for two years. As a writer he was strong and lucid, and the life of Benjamin Franklin, his revered father is one of the well known biographical volumes among the literature of the Disciples.

Brother Franklin preached the sermon in a little meeting in Indiana, which brought our lamented G. L. Wharton to a decision for Christ, and finally for the foreign work. And on one of his furloughs from India, Brother Wharton in turn made the address which caused Josepha Franklin now of Jubblepore, India, to decide to give her life to the foreign field. Stella is still working in Hurda, and Mildred, formerly of the same station, is now the wife of Newton Bundy, one of our ministers.

Brother Franklin spent the last three years of his life with his daughter, Mrs. Grace Homan of Cleveland, and during that time made a large place for himself in the hearts of the Franklin Circle Church of which he was elected an honorary elder. The official board sent a representative to Anderson with the family, where the funeral services were conducted by A. L. Orcutt.

Cleveland, O. W. F. ROTHENBURGER,  
Franklin Circle Church.

### Church Extension News

For the first six months of the current fiscal year the receipts have been \$52,630.58, a gain of \$28,731.80 over the same period last year. Number of contributing churches—1911, 468; 1912, 502; a gain of 124.

The gains in every department are most encouraging. The total receipts for first six months are within \$7,437.82 of the entire receipts of last year, with our September offering still to be received.

There is over \$942,000 in the fund April 1, which leaves \$58,000 yet to get for the next six months, if we are to complete the million by the time of the national convention.

Read what preachers, evangelists, lawyers, doctors and business men say in the March-April issue of Business in Christianity about reaching the million.

Fifty-one churches have been helped in the erection of their buildings this year, which makes a total of 1,502 churches which have been helped by the Board of Church Extension since the beginning of the work. This shows that at least half of the churches organized by American and state missions, need help from the Church Extension Society.

Since our last report, Geo. F. Rand of Buffalo, N. Y., has paid \$1,000 on his name fund, which is two years ahead of time; an annuity of \$2,000 has been received from Kansas; \$500 from a friend in Iowa, and \$200 from a sister in West Virginia.

At the board meeting on April 2, loans were promised to the following churches: Orangeburg, S. C., \$1,000; Gladstone, Ore., \$1,500; Milwaukee, Wis. Second Church, \$6,000; Moccasin, Mont., \$400; Barborton, O., \$3,000; Commerce, Tex., \$3,500, 6 per cent; Sidney, Nebr., \$800; Amity, Ore., \$1,500; Lucien, Okla., \$400; Battle Ground, Wash., Central Church, \$1,000, and Watertown, S. D., \$2,500.

Also the following increases were voted: Bartlesville, Okla., was increased from \$8,000 to \$10,000 from the annuity fund at 6 per cent; Clarkston, Wash., was increased from \$3,500 to \$4,000 and Mountain City, Tenn., from \$1,500 to \$2,000.

G. W. MUCKLEY,  
JOHN H. BOOTH,  
Secretaries.

## The High Calling

(Continued from page 13.)

ably reach Burrton. Esther, Helen, and Louis sent many special messages and Paul was glad of an opportunity to see Walter in his school surroundings.

When he reached Burrton, it happened to be the date of the great boat race with the Brainerd Technology School. For several stations before the train reached Burrton, crowds came aboard for the college town. When Paul reached Burrton an immense and yelling mob filled the station and swarmed out to the racing course at the meadows, below the school grounds.

Walter was watching for his father, and in the excitement at the time, Paul did not note what he afterward could not help marking. When the two were finally seated on the great bank of seats at the end of the river course, just before the crews were given the signal to start, Paul thought to himself he had never seen Walter so nervous or so ill at ease. He attributed it all at first to the general excitement, but the more he looked at Walter and the more he watched his actions, the less he could account for them, even making allowance for all the unusual outbursts of hilarious feeling on the part of two great schools met in rivalry.

"I never thought about the date of the boat race, Walter, when I left home. I'll be glad to see it. I haven't seen a boat race since the Harvard-Yale contest in ninety-three."

"It's going to be a great race, father. We're sure to win, don't you think? Carlisle is a power. We can't lose, can we?"

"You know more about it than I do, of course."

"But they say Brainerd has a great crew. I don't believe they can beat us, though, do you?"

"I don't know a thing about it, Walter. Naturally, I'll yell for Burrton with you."

"We'll win, I think. Yes, I'm sure we will."

Walter grew more and more nervous as the time slipped away and the signal was hoisted up the river that in five minutes the race would be on. His father looked at him curiously, conscious that the boy was unduly excited over something more than the race.

But when the signal went up, Douglas was absorbed with all the rest of the howling, jumping, gesticulating crowd of undergraduates.

A gun went off up the river. The white smoke puff rose gracefully above the trees on the bank. The course was a straight-away three miles. Two thin black streaks side by side on the water began to move toward the red and green goal posts, and the great race was on. The minute the starting gun was fired, Paul saw Walter lean forward and put his face in his hands. He then lifted his head, put both hands on the rail of the seat in front of him, and gazed up the river with a look so intense that even the faces about him by contrast were calm. Paul found himself looking oftener at Walter than at the race. From where they sat it was impossible to tell which crew was in the lead. The black streaks up the river grew more distinct and another gun fired sent the news along the course that the first mile of the race had been covered, with Burton slightly in the lead.

### CHAPTER II.

When the gun marked the second mile of the race there was not a quarter of a boat's length distance between Burrton and Brainerd, but Burrton was leading. By a system of flag signals, the spectators on

the grandstand at the end of the course were informed of the relative situation of the two crews at every quarter mile. Both crews were apparently in good condition and rowing in splendid form. The last mile was always the hardest fought. As the boats began to enter the last quarter of this mile, the excitement rose to the highest pitch. First Burrton made a spurt that put them a boat's length ahead of their rivals. Then Brainerd responded to its coxswain's call and closed up the gap, gradually lapping its bow past the stern of the Burrton shell. Then Burrton drew away again for half a boat's length. Brainerd doggedly clung to that position for a short distance and then began slowly to fall behind, as the boats shot into the last eighth of the mile. Only a hundred yards now, and the race was won for Burrton. Pandemonium reigned on the seats at the goal post end of the course. Shouts of "Carlisle! Carlisle!" rose up through the din of megaphones and screech of whistles from the launches. Paul looked at Walter. The boy had risen, flung his hat up anywhere and was waving his arms like a maniac, screaming out the name of Carlisle, the crack stroke of Burrton. And then, without a second's warning, the big stroke, the hero of the Burrton crew, whose name was on a thousand tongues, suddenly bent forward and collapsed over his oar. The oar itself crashed into the line and the Burrton boat lurched over on the opposite side.

"Row on, row on!" screamed the Burrton coxswain. "Only ten yards to the green and red post!"

But Brainerd shot by grimly, her bow slipped past the crippled shell and across the line, a winner by more than a length, and the race was over.

For the first few seconds the Burrton crowd did not realize what had happened. The Burrton's shell swung up sideways to the referee's boat and the crew sat sullenly stooping over their oars. Carlisle lay in a huddled heap, a sorry spectacle for a school hero, while the coxswain scooped up handfuls of water and flung them over him.

Then a hubbub of questions rent the air.

"How did it happen?"

"Are we really beaten?"

"Did Brainerd foul?"

"Was Carlisle doped?"

"What was it? Half a length?"

"Ours by a fluke."

"Who was to blame?"

Added to all the rest, Paul was smitten with the torrent of profanity that burst from scores of Burrton men as the truth that they were beaten began to come forcibly home to them. Paul had lived long enough to know that the passion of gambling always rouses the worst exhibitions of human selfishness. But it was a new revelation to him to see these smartly dressed rich men's sons cursing God and profaning the name of Christ because they had bet heavily on their boat crew and lost. In the midst of all their oaths the name of Carlisle came in for heavy scoring. From the heights of the most extravagant hero-worship he had suddenly tumbled into this cesspool of profane unpopularity. All of which goes to prove any number of useful things, among them the necessity, if you are going to be stroke oar of a boat crew, it is best if you would retain your popularity to keep in training until the season is over, and even then it is not certain that you will always escape the other extreme of being over-trained.

But Paul's attention was speedily directed to Walter. The boy looked perfectly dazed as the final result of the race broke upon him. After two or three eager questions

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put wildly to those nearest him, he had sunk upon the seat, and when his father spoke to him he did not at first seem to hear. Then he roused up and slowly went down off the stand and walked along by his father like one going to execution.

It was a characteristic of Paul Douglas to go straight at a difficulty or a question and make a frank and honest attempt to clear away all mystery and trouble.

He saw plainly that some unusual thing was agitating Walter. The boy was under some great stress of feeling and could not conceal it.

So when the two were back in Walter's room, Paul at once began to seek the cause of the boy's trouble.

"What is the matter with you, Walter? You have not been yourself all day?"

Walter was very white, and what he said to his father's question was so inaudible that Paul could not understand it.

"What is the matter with you, Walter? Are you sick? Tell me," said his father sharply.

"I can't, father, I can't," Walter stammered and looked so wretched that his father said more gently:

"Don't be afraid of me. Speak out if you are in any trouble. I want to help you. Don't you know that, Walter?"

"Yes, but—"

"Has it anything to do with money matters? Tell me."

"Yes, I can't! Can't do it, father. I don't mean—"

And then Walter broke down completely. He laid his head down on his arms and cried hysterically. Paul sat looking at him sternly. For the first time that day an inkling of the truth began to dawn on him. At first it did not seem possible to him that his boy could do such a thing. It was so incredible to him at first that he sat silently eyeing the bowed head with an entirely new and bitter feeling.

When he finally spoke it was with a slow and steady measure of speech revealing great self-restraint.

"Did you bet on the race? Is that what's the matter?"

Walter lifted up his head and looked with a terrified face at his father.

"O father, don't be hard on me! I felt so sure we would win! I didn't see any risk! And all the fellows in Burrton bet on the race. A fellow isn't considered loyal to the school unless he bets something."

"How much did you lose?"

"I put up that last one hundred you sent me and fifty more."

"When do you have to pay?"

"I suppose at once. That's the rule."

"What other debts have you?"

Walter hesitated; then he said feebly, "I owe five weeks' board and some items at the men's furnishing."

"How much will it all come to?"

"I don't know."

"About how much?"

"About seventy-five dollars."

"When do you have to pay that?"

"There's no hurry. It can wait."

"Do you mean to say that a bet, a gambling debt, an obligation made on a dishonorable basis, takes precedence in time over honest claims for food and clothing?"

"It's the rule here in Burrton," said Walter sullenly. "If a bet is not settled at once the fellows lose their standing. The same is true at all the eastern schools. You have got to meet debts of honor promptly."

"Debts of dishonor, you mean."

"That isn't the standard here, father. The standard at Burrton is different from the one at home."

(To be continued.)

## The Little Gold Piece

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I want to tell you a truly true story, something that really happened but it reads just like a story book story.

There is a sweet, young woman who is doing just what Jesus wants his people to do.

She is going about doing good. She goes to the homes of poor little children whose mothers must go away to work and leave them all day.

She reads to them, sings to them, she teaches the older children to care for the house and to sew a little.

She tells them how to take good care of the baby and have supper ready for the tired mother. One of these cold winter days she went to the home of a poor little baby who had been having pneumonia. It was so far and so cold the young woman thought how glad she would be to get in the house and get warm but when she got in, there was no fire and nothing to make a fire with. The mother was away and the poor little children were so cold and so lonesome they were all crying and the young woman was so tired and so cold she cried too. She did just what Jesus said we should do. "Weep with those who weep." But she did more. She did not just feel sorry and do nothing more about it as so many people do. She had no money except a little gold coin given to her by her mother. The mother told her not to spend it but to have it for a keepsake. But the cold house with the little baby in the bed covered with old clothes made her feel she must spend it. So the young woman walked to the nearest coal office and spent the gold coin for coal. The coalman was so busy and had so many big orders to fill he did not want to send the coal right away. But the young woman begged him to do it for the children. So he hurried it off and the young woman hurried after it back to the cold little house and the cold little children who soon were warm again. By and by the young woman went down town to get her supper for she lives all alone in one room with no place to cook her supper for herself.

There she found another young woman and to her friend she told the story. Then with thinking about it and talking about it and living it all over again, she had to cry some more and her friend cried with her and while they were crying together, in walked a very rich lady and wanted to know "what was the matter." So the poor little story all had to be told again and when they came to an understanding the rich lady found the poor family lived in one

of her cottages. Now, the rich lady did not know much about poor people. She lived in a big house and she had traveled and she knew a great deal and she knew how to find the little gold piece of money.

She went home and telephoned to every bank in the town and told them to watch for the little gold piece.

By and by in its travels it got to a bank and the rich lady went down and redeemed it. Then she put it in a little box as if it were a jewel and sent it to the young woman.

She was so glad to get it again and was so surprised and I wonder if the little gold piece was not glad too.—Ellen Latham.

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